



The Improvement Era

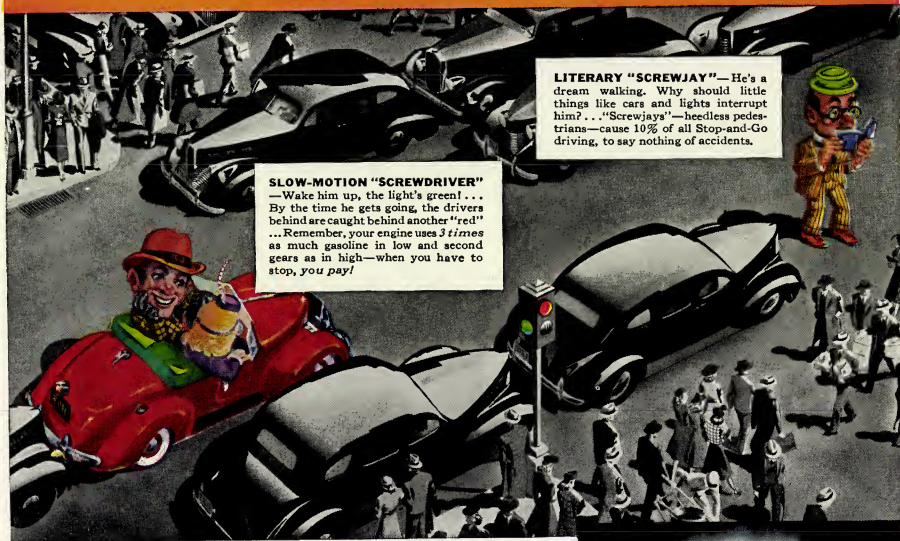
APRIL, 1940

VOLUME 43 NUMBER 4

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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The Improvement Era

"The Glory of God is Intelligence"

APRIL, 1940
VOLUME 43 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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EXECUTIVE AND EDITORIAL

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The Cover

This study by Jeano Orlando brings with it the reviving strength of April.

Exploring the Universe

By Franklin S. Harris, Jr.

A NEW camera has been devised that will take pictures at the rate of one hundred and twenty thousand pictures a second. This fastest camera in the world was designed especially to study electric arc flashes, which are so bright no glass lenses are needed. Instead, one thousand holes a hundredth of an inch in diameter serve as lenses in a revolving drum which rotates one hundred and twenty revolutions a second, with the holes arranged so that no two holes are exactly opposite each other and no two come into photographic position at the same time.

Is the tomato a fruit or a vegetable? Botanically it is a fruit, but a Supreme Court decision of 1893 said it was a vegetable.

THE oft-repeated comment by one listening to a foreign language is that the foreigners seem to speak so fast. This seems to have some basis in fact for English-speaking listeners. A philologist reports that French is the most rapid language in the world, with three hundred and fifty syllables a minute. Japanese is spoken about three hundred and ten syllables, German two hundred and fifty and English only two hundred and twenty. Certain Polynesians say only about fifty syllables a minute in their ordinary conversation.

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a "U"-shaped channel to give a two-hundred-foot clear channel for ships.

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"GIANTS" often occur in the natural world. The rhinoceros beetle is from four to five inches long. There is a giant spider of the tropics whose outstretched legs normally span eight inches. A Malayan species of bat can spread its wings five feet.

(Concluded on page 197)

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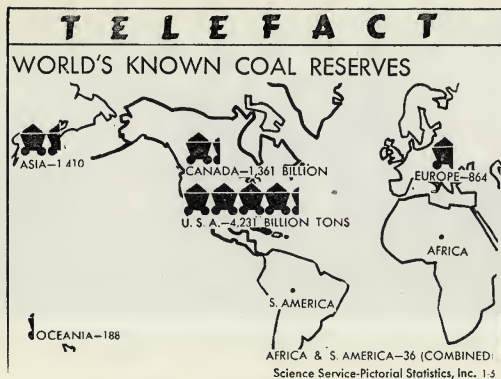
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Exploring The Universe

(Concluded from page 195)

THE earth is gaining about one hundred thousand long tons a year in weight from the meteors, mostly only of dust size, which strike it.

THE hurricane of 1831 at Barbados lifted a piece of lead weighing one hundred and fifty pounds and carried it a third of a mile; another piece weighing four hundred pounds was carried within a hundred feet of this distance. The wind velocities of hurricanes have been measured as high as one hundred and fifty miles an hour for a five-minute period, and gusts may reach as high as two hundred and fifty in the most violent storms.

SINCE bees have no liver to manufacture and distribute carbohydrates to supply the blood with sugar for energy, the problem of how bees renew their used-up energy has been unanswered until recently. The bee can fly

two and one-half miles in fifteen minutes by making eighteen thousand wing beats, carrying not only its own body weight but also its burden. Professor Bentler, by measuring the sugar in the bee's blood at different times, has found that the work and flight capacity of the bee depends on the sugar content of the blood. When the honey stomach, which supplies sugar, is empty the bee is exhausted. It can fly only as long as it has sugar; hence the bee often has to stop for nourishment.

THE blue whale develops five hundred horsepower swimming at twenty-seven knot speed through the water.

SEALS can swim under water for six or more minutes, and in one reported case for fifteen minutes, without coming up for air. An analysis of seal muscle has shown that since it contains about seven times as much haemoglobin as beef muscle, the seal can store a large oxygen reserve in the muscles.

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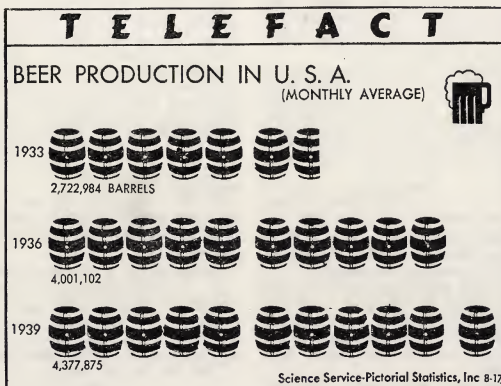
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LEFT TO RIGHT: ELDER DON A. ORTON, SISTER VIOLA RONNKIVIST (MEMBER), MAGNUS STROMBERG, SVEN STROMBERG (MEMBER), BROR STROMBERG, SISTER ANNA STROMBERG (MEMBER). TAKEN ON THE FARM OF SISTER ANNA STROMBERG, LARSMO, FINLAND, LATE SUMMER OF 1938.

LETTERS FROM FINLAND

Springfield, Illinois,

Editor of *The Improvement Era*.

LAST Monday I received an anxiously-awaited letter from the Saints in Finland. As part of my service in the Swedish Mission I spent the latter part of the summer of 1938 in the locality of Jakobstad and its farming suburb, Larsmo, Finland. It is in Larsmo that our ten members organized a branch. They were engaged principally in farming and fishing. (There were also two old members in Helsinki, a family of Saints near Abo, and an Elder in Vasa.)

The letters are from Viola and Inga Ronnkivist and their cousin Vera Stromberg. As you see by their names, these young sisters, as well as all the other members there, are of Swedish extraction.

These communities lying as they do on the west coast, halfway up the Gulf of Bothnia, had thus far (January 1, 1940) escaped the deadly droppings of the Russian birds-of-war. The girls' description of the present scene strikingly contrasts with my impression of it. I shall always remember the bushy summer countryside with its pattern of placid lakes, silent pines, white birch, and ripened grain fields; the bright, tranquil days and serene, white nights. The people there were especially kind and friendly. Every member bore a fervent testimony and was worthy of the designation "Letter-day Saint."

I am including an almost complete translation of their letters. (I believe the translation is an accurate one. For seven months prior to our evacuation from Sweden last September I labored as assistant translator of the Swedish Mission. At present I am laboring as branch president in Springfield, Illinois.)

Respectfully,

Elder Don A. Orton.

FROM SISTER VERA STROMBERG

"If you know how good it feels to know we are not forgotten although we are so far from other members!

"Oh, how glad we were that you all arrived safely in America. . . . I can understand how it felt to see the Statue of Liberty rise higher and higher before your eyes as you approached your homeland.

"There have been quite a few mis-

sionaries who have visited us these last few years. And if some of them had forgotten Finland, they have certainly been reminded of our land during these troublous times.

"It would be rather quiet here if it were not for these big 'birds' that greedily circle over our town. Yesterday, the last day of the year, we again had an air-raid alarm in Jakobstad. As yet, however, nothing has happened here. Another city quite a way south of here was the object of the 'birds' yesterday. We could hear the bombs very plainly as they fell. In some places the windows rattled every time any of these pleasant 'playthings', which the countries so commonly send each other, fell. It was fearful to hear them. But without exaggeration I can say we are calm here. We must keep our spirits high; otherwise one isn't able to go through everything that is happening.

"Bror is also at the front, as well as my other two brothers. I hope that all will go well with them there. Perhaps you can understand how it feels to have those who are near and dear to you out in the battle. Everything else can fail, but not God. Whatever happens, high above it all is God, who has power to preserve and protect. If you knew how glad I am that I have received the opportunity to accept this wonderful Gospel! Oh, if only the people would accept it. Yes, I could write much, but I shall close with heartiest greetings!

"P. S. Perhaps by the time you receive this it will be quieter for us here, or perhaps by the time we receive your answer."

FROM SISTER VIOLA RONNKIVIST

"... I hope you have had a peaceful Christmas holiday with many good meetings. . . . Christmas used to be the time of joy and peace, but we hardly know of anything like that now.

"Air raid alarms, bombings, sorrow,

(Concluded on page 255)

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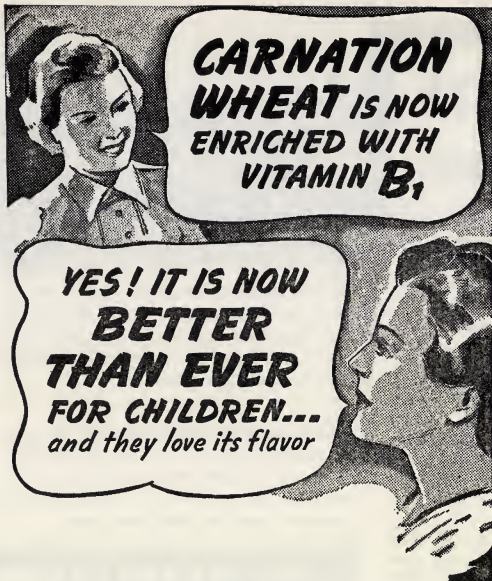
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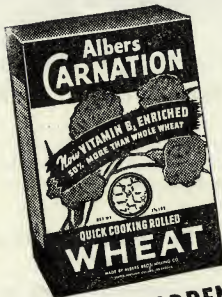
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AVIATION and ALCOHOL

LINDBERGH, the great American aviator, who thrilled the world in his flight across the Atlantic, took with him on that memorable "lone eagle" voyage nothing for drinking purposes but a supply of pure water. Walter Mittelholzer, the famous Swiss aviator, in his daring exploits on several continents and his brilliant achievements above the Alps, over Kilimanjaro and over Mt. Kenya and great towering peaks of other mountain ranges, understood the insidious character of alcohol, which understanding he crystallized into this succinct declaration of his conclusion: "The use of alcoholic liquors is always harmful and never to be considered by the aviator."

These great heroes of the air and other outstanding "bird men" of the world have presented unassailable evidence relative to the nature and effect of alcohol contrasted with which all the so-called smooth and decorated exhortations of the whiskey and beer "educators" for greed are silly and ridiculous.

The bard of Stratford, more than three centuries ago, without the benefit of the vast knowledge that has come from scientific investigation and experiment, nevertheless sensed the deceptive quality of this poisonous, habit-forming drug, when he expressed amazement "that men should put an enemy into their mouths to steal away their brains." How long will human intelligence, reason, and truth with respect to this ancient evil be ridiculed and submerged by greed, appetite, and cowardly desire to flee from reality, sacrificing body, will, mind, soul, and real life to a false sense of euphoria?

*By Ernest H. Cherrington, in the
"American Issue."*



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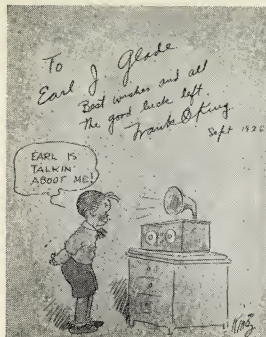
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The Growing Up of SKEEZIX

THE problem of the so-called "comic" strip is constantly before us in our homes. Far from being comic, many of them have declined to melodrama—and worse. To sustain interest some have resorted to gangster lore; low, ungrammatical speech; and decadent sensationalism—to such an extent that the effect they are having upon excitable and impressionable young people should be called into question.

There are, however, notable exceptions, for which we are grateful. Over thirteen years ago, when Skeezix was five years old, Earl J. Glade, Executive Vice President of Radio Station KSL, wrote Frank O. King, creator of "Gasoline Alley," congratulating him upon his portrayal of a wholesome and natural approach to life. The reply was an appreciative illustrated letter, reproduced above.

Again, recently, the perennial consistency of this feature was commended by Earl Glade, and the cordial illustrated acknowledgment, reproduced below, came back.

To Frank O. King and other creators of "comic" strips who have maintained themselves and their work above the level of "anything-for-a-thrill," we here express our appreciation and commendation.



“UNTO THE HILLS”

By Richard L. Evans

A member of the First Council of the Seventy; Managing Editor of the "Improvement Era," and Director of Special Features, Radio Station KSL. With a foreword by J. Reuben Clark, Jr.

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Tang
THE Perfect DRESSING



a LANDMARK of Cotton Time in Utah's Dixie

By MARK A. PENDLETON

IN presenting the business of the October Conference, 1861, President Brigham Young said it was his intention to call upon a number of Swiss and other brethren to go to the southern part of the territory to raise cotton, indigo, grape, figs, and sorghum cane.

War between the North and the South was in progress, and but little cotton from the cotton-raising states would reach the North. The time had arrived for Utah to raise cotton to supply the needs of the intermountain region. Accordingly, more than 300 people, in the late fall of 1861, were called to colonize the hot, arid wastes of southwestern Utah, to become known as Utah's Dixie.

Among the stalwarts called to that difficult mission was John Nebeker, a pioneer of 1847. He was well equipped for the task, for he had means, had worked in the cotton mills of his native state, Delaware, had a commercial education, was an experienced farmer and fruit grower, a saddle- and harness-maker, and had served as justice of the peace in Salt Lake City.

As a cotton gin was needed at Toquerville, Erastus Snow called upon John Nebeker to erect a stone building on his lot, to install the machinery, and operate the mill. It is claimed that it was the first gin mill in the West driven by water power. It played an important part in the development of Utah's Dixie. The "gin house" is in a remarkable state of preservation as the accompanying photograph shows.

Among the pioneer relics at the Utah State Capitol is a small doily made by Mrs. John Nebeker from the first cotton ginned at this mill. It was presented by Mrs. Zettie N. Kearn, only surviving child of the Nebekers.

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**CHURCH'S
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CHURCH-WIDE HYMN SINGING FOSTERED

By Tracy Y. Cannon, Chairman
General Church Music Committee

(See page 236 for Hymns
and Instructions.)

Music occupies a very prominent place in all meetings of the Latter-day Saints. It is estimated that approximately one-third of the total time spent in these meetings is devoted to music. Congregational singing has ever been an important and delightful feature of our services. With this thought in mind a hymn-singing project for the entire Church membership was inaugurated at a recent meeting of representatives of the General Authorities and all auxiliary associations, at the instance of the General Music Committee.

The project contemplates the learning of a new hymn every month by all congregations throughout the Church. These hymns have been selected by the General Music Committee and directions for their presentation are given on page 236. All the hymns to be learned will be taken from the book entitled *Latter-day Saint Hymns* and it is the aim to assist the bishops in every way possible in placing these hymn books in every meetinghouse in the Church so that the abundance of rich material which the books contain may be learned by the congregations and choirs.

The hymns to be learned during the first three months are as follows:

April—No. 113, "Glory To God On High."

May—No. 50, "God Moves In A Mysterious Way."

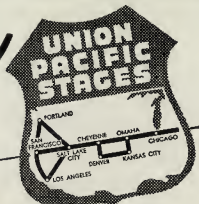
June—No. 2, "Praise Ye The Lord."
(See page 236.)

It is to be hoped that the hymn, "Glory To God On High," will be sung in every M. I. A. meeting during the month of April and that a song practice period be devoted to the learning of this song the first part of the month.

During the months of May and June a similar procedure should be followed for the songs designated for those particular months. In addition, it is suggested that after each song is learned it be frequently sung until it is well known and familiar in all congregations.

It is the aim to develop through this hymn-singing project more joyous participation in hymn singing, a richer appreciation of their beauty and an enrichment of Gospel truths through the power of song. "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto Me and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

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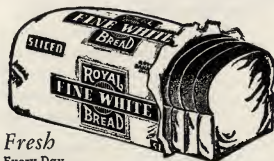
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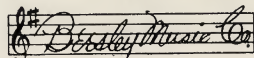


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Tribune Staff Photo.

I LOVE to watch the surging crowds
That throng the Temple Square
And scan the myriad faces
That come to Conference there.
From Maine to California,
In pairs and groups they're seen,
From Canada to Mexico,
And all the states between.
The missionary boys are in
From Islands of the sea,
From European lands as well
And here they're sure to be.
The Tabernacle's filled at nine
And then the Assembly Hall—
And, oh, the crowds, they come, they come;
We cannot count them all.

By

HANNA
FRIEL
DAVIS

Conference

THE organ peals; the choir sings;
The Gospel Flag's unfurled—
We hear a clarion voice that speaks
To us and all the world.

O' YES, I love to see the crowds
That throng the Temple Square
And glory in the message
That calls the people there.

The EDITOR'S PAGE

Dividends

IN HUMAN VALUES

By PRESIDENT HEBER J. GRANT

I HAVE often related an experience of Doctor Karl G. Maeser. He told how a poor widow had come to him with her son. She announced to Brother Maeser that this was her only son; that she had gone out washing to save the necessary money to send him to Brigham Young University because she had heard that Brother Maeser was able to reform wayward boys. She told Brother Maeser that she could not handle the boy and that the bishop and his counselors could do nothing with him, and they all looked upon him as a bad boy.

The boy started school and was soon in trouble. Brother Maeser told how he violated all the rules of the school. The teachers could do nothing with him, and his influence was bad in the school. Brother Maeser hesitated about expelling him because he thought of that poor widow who had gone out washing in order that her only son might come to school; so he put up with this careless, wayward boy until he could stand it no longer, and he finally expelled him from school.

The next morning at eight o'clock, as soon as Brother Maeser had reached his office, there was a knock at the door. When he opened the door, there stood this boy. Brother Maeser said that when he looked at the boy and thought of all the trouble he had caused in the school, he felt "just like hitting him, right between the eyes." That was his first thought with reference to the boy who had been expelled the day before.

The boy said: "Brother Maeser, give me just one more chance."

Brother Maeser said: "I stood there paralyzed

to think that boy would ask for another chance. He did not think I would give him another chance; and he said: 'Brother Maeser, Brother Maeser—give me one more chance.'"

Brother Maeser's voice broke, as he rushed into the extended, pleading arms of the boy and embraced him and kissed him, and promised him a hundred chances.

"Now," said Brother Maeser, "what do you think—that boy is a bishop's counselor in the very town where once he was a spoiled egg."

I remember also an incident I heard related by Brother George H. Brimhall. He said that on his way to one of our conference meetings he collected one of the finest dividends that he had ever received in life—not of money, but of something more valuable than money. A man had made the confession that Brother Brimhall had reformed him from a careless, wayward, and indifferent boy and made a man of him, and now that man was in attendance at a General Conference of the Church as one of the presidency of the stake in which he resided.

These are the kinds of dividends that count—dividends in human values; and the patient, untiring, prayerful labors we devote to our young people who need help, and to those generally who for some cause or another have withdrawn themselves from us, often return to reward us in unspeakable joy and satisfaction in the years to come. May we labor long and unceasingly, with patience, and forgiveness, and prayerful determination among all such who need our help.

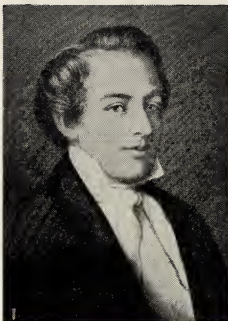
The Inspired Revision of the BIBLE

BY

SIDNEY B. SPERRY

AND

MERRILL Y. VAN WAGONER



JOSEPH SMITH

THE eighth Article of Faith declares: "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." The important reservation "as far as it is translated correctly" indicates our belief that the Bible contains errors and to that extent is not infallible.

Errors were inevitable during the long period of man's stewardship of the Bible. From the time of writing in the original languages to the modern era, the manuscripts were passed through many hands, and this resulted in mechanical errors, both of transcription of the text as new copies were made, and errors of translation from one language to another.

Far more important, however, are the errors of another kind—willful, man-made changes. And we know by divine authority that such deliberate changes were made. Before Moses wrote what is now the first five books of the Bible, the Lord said to him:

And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe. (Pearl of Great Price, Moses 1:40-41.)

The Church had been organized only two months and the first edition of the Book of Mormon had only shortly before been printed, when, in accordance with the promise made to Moses that His words would be restored, the Lord revealed to the Prophet Joseph Smith in June, 1830, the wonderful account in the first chapter of the Book of Moses, now found within the covers of the Pearl of Great Price. From about this time until July 2, 1833, the Prophet was engaged in making a revision of the Bible. He translated as time permitted, for there were frequent interruptions and many duties which required his constant attention. The hatred and enmity of the people further hampered his work. He was residing in Harmony when he received the words of Moses, but there persecution increased to such an extent that he

should have a house in which to live, translate, and receive the ancient scriptures from the Lord. Later in February the Elders were also instructed by the Lord to provide the Prophet with "food and raiment" and whatever he needed to accomplish his work.

February 9, the Lord revealed the promised law to govern the Church. This included an important pronouncement concerning the revision of the Bible:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety;

And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full.

And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my Church:

And he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he so continue. (Doctrine and Covenants 42:56-60.)

was forced to move to Fayette, New York, some time during August or September, 1830.

In December, 1830, Sidney Rigdon, who had just been converted and baptized in Ohio, on November 14, came to Fayette to inquire the Lord's will concerning him. In answer he was commanded:

Thou shalt write for him [Joseph]; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect. (Doctrine and Covenants 35:20.)

From then until the work was laid aside, Sidney Rigdon acted as scribe for the Prophet.

Shortly after the coming of Sidney Rigdon, the Lord restored many of the words of Enoch. Later in December the Prophet and Sidney Rigdon were commanded to do no more until they moved from New York to Ohio, "because of the enemy." The latter part of January, 1831, Joseph Smith and his wife, accompanied by Sidney Rigdon and Edward Partridge, departed for Kirtland, where they arrived about the first of February.

On February 4, 1831, it was revealed to the Elders of the Church in Kirtland that Joseph Smith

On March 7, 1831, while the Prophet was translating, the Lord told him that he should receive no more concerning His coming until the New Testament was translated, and in it all these things should be made known. This they began to do the next day. Again they were cautioned to "keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies." (Doctrine and Covenants, 45:72.)

THE Prophet had been engaged in revising the Bible just one year when he, with Sidney Rigdon and others, was commanded to leave for Missouri. Great anticipation attended this journey, for the Lord had promised He would reveal the site of Zion—the New Jerusalem. Leaving June 19, 1831, they made the trip safely, learned by revelation the location of Zion in Jackson County, and arrived back at Kirtland the 27th of August.

In September, 1831, Joseph Smith and his family again moved. This time they went to Hiram, Portage County, Ohio. The work of translation continued intermittently un-

til December 1, 1831, when the Prophet and Sidney Rigdon were called to "a mission for a season." Two days later they left for a region around Kirtland where their mission met with great success. This ended, they returned to Hiram the latter part of January, 1832, with the commandment "to translate again; and, inasmuch as it is practicable, to preach in the regions round about until conference; and after that it is expedient to continue the work of translation until it be finished." (Doctrine and Covenants 73:3-4.)

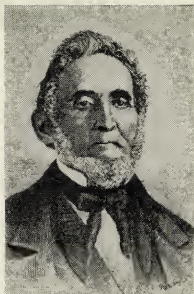
While revising the Gospel of John on the 16th of February, 1832, the Prophet and Sidney Rigdon beheld a vision of the glory of the Father and the Son. Likewise they beheld the fall of Lucifer, the resurrection of the just, and the three degrees of glory. (Doctrine and Covenants 76.) But they were not to work in peace for any length of time. Mob violence increased in Hiram during the spring and summer of 1832, resulting in the removal of the Prophet and his family back to Kirtland.

It was not until a year later, on February 2, 1833, that the Prophet ceased his revision of the New Testament. He was still residing in Kirtland. In his journal he recorded the following:

I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion. (*History of the Church* 1:324.)

The Zion to which he referred was the newly revealed Zion in Jackson County. Thereupon he resumed work on the uncompleted part of the Old Testament. He was shortly instructed that once the

¹*History of the Church* refers throughout to the seven-volume *History of the Church*.



SIDNEY RIGDON

translation of the prophets was finished, he should thereafter preside over the affairs of the Church and the School of the Prophets, which had been organized according to revelation the preceding December.

As the work of revision neared its close, the hatred of the enemy reached a breaking point. In April, the first gathering of the mob took place to plan a campaign to remove all members of the Church from Jackson County. Following this, the Lord on the 6th of May warned Joseph Smith to hasten the translation of His scriptures. The same day the Lord indicated that the second lot south of the site of the Kirtland Temple (construction on the temple began the following month) should be the location of a house "for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you." (Doctrine and Covenants 94:10.)

The work of revision was finished five months after the completion of the New Testament. July 2, 1833, Sidney Rigdon wrote a letter "To

the Brethren in Zion." In it he mentions the New Translation twice. First he said:

We are exceedingly fatigued, owing to the great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. (*History of the Church* 1:368.)

Later he mentioned it again:

Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance than in endeavoring to build up His Zion in these last days. (*History of the Church* 1:369.)

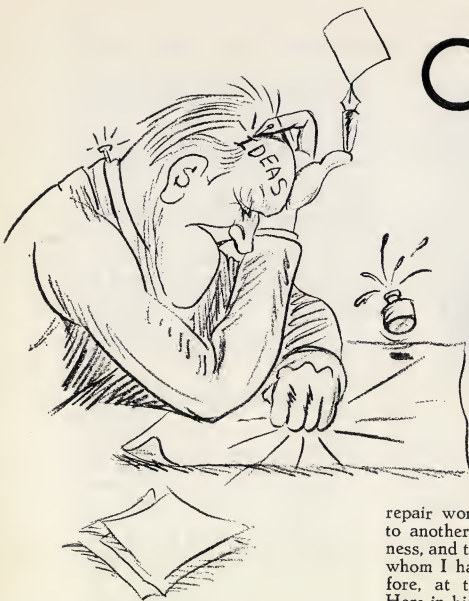
The Prophet Joseph Smith and Frederick G. Williams, the other member of the First Presidency, placed their signatures below that of Sidney Rigdon. The Prophet was twenty-eight years old at this time.

Sentiment against the Saints was increasing rapidly. July 20th saw the anti-Mormon mob council meet in Independence to eject the Mormons from Jackson County. The house of W. W. Phelps, which contained the Church printing establishment, was razed to the ground, and the press and type were seized by the mob. Mobbery continued to such an extent that by the 7th of November some twelve hundred refugees lined the bank of the Missouri River waiting to be ferried across.

The Prophet intended to have the inspired revision of the scriptures published in Zion at the printing establishment of the Church there. Looking forward to this, on February 2, 1833, at Kirtland, he had sealed the revision of the New Testament "no more to be opened till it arrived in Zion." Some of the Saints in Zion queried whether or not it should be printed serially.

(Continued on page 251)

JOSEPH SMITH'S HOME, KIRTLAND, OHIO
IN USE AS A STORE WITHIN RECENT TIMES



CONCENTRATION

BY
JACK
SEARS

In a western town I once noticed a man working in a jewelry store, repairing watches. The shop also faced a busy street, and it seemed to me this man looked up from his work about every ten seconds to see what was going on outside. I went into this jewelry store a month later, and a new man was doing the watch

repair work. I had occasion to go to another jeweler's place of business, and there sat the same repairer whom I had seen a few weeks before, at the first jeweler's place. Here in his new job, he was true to form—he was spending most of his time watching the passers-by.

A few weeks later I called upon a friend of mine who conducts a jewelry store, and when I spotted this same watch repairer at work, the very one I had seen doing his looking up and looking down stuff in two other jewelry stores, I could not resist laughing right out loud. The owner was surprised and asked me to tell him the joke. "The joke," I said, "is that fellow sitting in the window repairing watches. Have you ever noticed how interested he is in the people passing by?"

"Have I?" replied the jeweler. "Why, I fired that fellow just because he is so much more interested in what's outside the store than he is in what's inside; he forgets he is hired to repair watches. I took him back on trial because his wife came in and cried and said their large family would starve if her husband didn't have work. She said, 'My man has worked in eight places in two years and never can hold a job because he cannot concentrate on his work.'" And as I stood up to go, the jeweler added, "And I am going to fire this fellow Saturday for good, for I am paying him forty-five dollars a week and he does not do twenty dollars' worth of repair work."

Have you ever noticed a great golfer—how he concentrates—how he follows through? The next time you see a good golfer, find out for yourself how he keeps his eye on that ball.

ONE day in New York City I watched two cobblers at work in a basement facing a busy street where thousands passed daily. One of these men kept looking up from his work, interested in what was going on up on the sidewalk, more so, in fact, than he was interested in his work. He would pound at a nail in the sole, and, before it was all the way in, his head would bob up and his eyes as well as his mind would be upon the people hurrying by.

It's safe to say—I will say, for I found out for myself—that this man was not the top man of the two; he was not the owner of the shop—he was employed, that was all. Another thing I noticed about this fellow was that he looked up at the clock about every ten minutes. You do not have to be told that this man's work was very poorly done.

The other man, working at his side—let's look in upon him and see how he spent his working hours. He would fix the nail in place and keep his eye on it and his mind on what he was doing, and, whack, or whack-whack, it was driven home into that sole correctly. This owner of the shop—for he was that—seldom looked at the clock and usually when the twelve o'clock whistles blew he was surprised that the time had gone so quickly. It's a good guess to say that even then he would finish his job before quitting for lunch.

One June evening a crowd of boys were playing ball in the street and knocking the ball in every direction possible. Windows, people, animals, chickens, or birds were liable to be hit at any time. Up the street came a dignified gentleman, a great orator, writer, poet. He was reading a manuscript, and every once in a while he stopped to pencil a correction. He was so engrossed in his task in hand, he neither heard nor saw a soul—not even that gang of howling, noisy boys at play. When he came opposite them on the sidewalk about where the pitcher stood, this poetic person stopped and stood mumbling to himself and scribbling down stuff he would, I knew, find at a later time hard to read.

The baseball was batted near his head on two occasions, but do you think for a minute he was aware of the danger he was in? As the man lived only a short way up the street, I took occasion to find out for myself, and I was informed that this poetic gentleman was a noted writer whose first name, middle name, and last name was Concentration—that he had trained his mind from the time he was a boy to his then seventy-fourth year, to think correctly.

Ruskin was a great one to advocate concentration on the job in hand and said that in rowing a boat, in order to get it to go around, one should think of the direction in which he desired to turn; in other words, should concentrate on what one is doing and then proceed to do it well with all his mind, might, and strength—putting thought into the task.

SOME PEOPLE WHO DON'T CONCENTRATE
HAVE PLENTY OF TIME TO REFLECT.



The BLUE STONE

A SHORT
SHORT
STORY

By RALPH MARGETTS



I N keeping with my usual procedure, I asked young Dente Terzi, of Geneva, Switzerland, whose home I visited regularly, how he and his family had come to join the Mormon Church. As you probably realize, it is not easy to belong to a sect which is regarded, to say the very least, askance by many of your friends and neighbors. It is far easier to do what everybody else is doing and drift along with the herd.

Dente leaned back in his chair and grinned a wide and reminiscent grin. His eyes seemed fixed upon a distant and pleasant memory as though he were living again some delightful experience of his boyhood. This is the story he told me. (Because it must be translated from French into English I shall not attempt to tell it as Dente Terzi did, for to translate his idiomatic French would be far too difficult.)

The story begins as do a good many other stories about boys: with young Dente coming home soaked to the bones, and dripping water all over his mother's fine carpet. Such a procedure could only arouse the maternal wrath, and young Dente was not exactly reassured by his good mother's demeanor. Furthermore, he had no smooth explanation for his soddien condition and when his mother fixed a fierce glare upon him and asked why he had so far forgotten her teachings as to fall into a creek, his heart sank another three inches.

The truth seemed to be the only way to placate the parental disapproval, so, with the courage born of desperation, he plunged into the story much as he had plunged into the stream a few minutes before.

It seemed that while crossing a certain bridge, he had seen at the bottom of the creek a beautiful blue stone that he at once esteemed as being priceless. The desire to possess that stone had gripped him, and with all the directness of childhood he had resolved to have it.

With a stick, the determined Dente had poked eagerly at the blue stone, trying to force it to the side of the creek where he would be able to

reach it without getting wet. A particularly energetic thrust dislodged the stone and the current rolled it slowly downstream in the wrong direction. Fearful of losing his prize Dente redoubled his efforts, but in his enthusiasm he leaned too far forward. With a wild whoop he slid off the bridge into the water.

AT THIS point Dente Terzi displayed that characteristic which was in later years to lead him to success. He seemed obsessed

with but a single thought—to get that stone. Dripping but triumphant, he emerged from his unexpected bath, clutching to his childish breast the blue stone. And Dente felt an exquisite satisfaction.

To corroborate his story Dente pulled the stone from his pocket and handed it to his mother, with an urgent plea for her to take it to a jeweler for an appraisal.

Mrs. Terzi sighed deeply and dismissed the incident as just one more trial for mothers to put up with. Not so young Dente. After several days of inactivity he asked his mother if she had shown the stone to the jeweler. She had not, and he was told to run away and play. But he earnestly pleaded with her. With all the naivete so common in youngsters, he assured her that the stone was of great value.

Finally, more to keep peace than anything else, Mrs. Terzi carried the stone to the home of one of her friends, a certain Madame Mathey-Doret, whose husband was a jeweler, and asked him to examine it. After a cursory glance, Mr. Mathey-Doret laid the blue stone upon a leather-bound book on the table and laughingly assured Mrs. Terzi that it was nothing more than a piece of volcanic lava worn smooth by water action and utterly worthless.

With a sigh of relief, Mrs. Terzi picked up the stone to replace it in her bag when suddenly her eyes fell upon the title of the black book upon which it had been lying. "*The Book of Mormon*" (or rather its French equivalent "*Le Livre de Mormon*") was printed across the back in gold letters. She picked up the book and glanced at the title page.

Curiosity is a strange thing. The unusual, the unfamiliar, and the unknown are always intensely interesting. Guided by a lively curiosity, Mrs. Terzi asked many questions concerning the book and Madame Mathey-Doret, who was already affiliated with the Church, was only too glad to explain her faith.

In due time Mrs. Terzi became a member. She is the first one now to say that the blue stone was in very deed a jewel of priceless value.

CACHE REGIONAL STOREHOUSE

By DR. O. H. BUDGE

Manager, Cache Regional Storehouse

THE Cache Region consists of the seven stakes within Cache Valley—Logan, Hyrum, Cache, Smithfield, Benson, Franklin, and Oneida. Typical of what is occurring all over the Church in the furtherance of the Welfare Plan, a brief written and photographic idea of the scope and activities of this regional operation is given on this page.

A piece of property consisting of about two and one-half acres at 55 North Second West, Logan, Utah, was purchased as a site for what is now known as the Cache Regional Storehouse.

In the light-colored building are offices for the use of the manager and the secre-

taries, also a grocery store, space for storing surplus commodities, display rooms for clothing which has been disinfected, reconditioned, and classified, and a room for each of the outside stakes, where the workers from these stakes may rest and lunch during the noon hour and at such other times when work is not in progress. The attic is one large room where clothing is taken to be sorted, disinfected, and hung up until further disposition is made of it.

A kitchen in the basement provides space in which surplus fruits and vegetables of the region are canned and bottled.

In this building also are held monthly meetings of all Welfare workers of the region. Here also a meeting is held each Tuesday and Friday for fifteen minutes, at which time the workers are informed concerning the arrangements under which they are expected to work. These meetings are opened with song and prayer in order to maintain spirituality in keeping with the inspired plan of the Lord.

In the basement is also a commodious laundry room furnished with large stationary tubs, washing machines, ironing boards, etc.

In the north or dark-colored building, the entire top floor is used as a sewing center. The second floor is used as a display floor

for all reconditioned stoves, furniture, etc., and on the lower floor is a carpenter and repair shop.

This operation, begun six months ago, now employs 23 people whose income contributes in whole or in part to the support of about 580 people besides storing surpluses against future need.

The following photographs indicate the scope of activities:



1. The reconditioned main buildings, purchased with the property.
2. Entrance to cellar, large enough to accommodate trucks.
3. View of inside structure of cellar, with welded steel framework and cement footings.
4. Smokehouse built entirely of cement and equipped with steel rack.
5. Showing track and hogs in a room immediately in front of the smokehouse, where meat is prepared for curing.
6. Small section of the grocery store.
7. Sewing center—all furniture made in own workshop.
8. Woodpile and coal-yard.
9. Section of workshop.

The IMPORTANCE OF THE IMPROBABLE

BY
DR. HARVEY
FLETCHER

*Director of Physical Research,
Bell Telephone Laboratories;
and President of New York
Stake.*

SOMETIMES BY DESIGN AND INTELLIGENT DIRECTION,
SOMETIMES APPARENTLY BY CHANCE, SEEMINGLY
IMPROBABLE THINGS DO HAPPEN DESPITE OUR INCRE-
DULITY—OFTEN WITH FAR-REACHING CONSEQUENCES.

IN dealing with any statistical problem, we talk in terms of averages and sometimes forget that things and events which are calculated to be extremely improbable actually do happen.

A few years ago, the newspapers carried an account of an extraordinary happening which took place in Monte Carlo, in southern France. Tourists are frequently attracted to the great Casino, where gambling is permitted. A certain man, who evidently was a tourist, watched at the tables and became very fascinated. He repeated this performance every night for nearly a week. Then he said to the astonished attendant that he wanted to place a bet. The astonishment of the attendant increased when he was told that the stranger wanted to bet one hundred dollars on a twenty to one shot.

The chances for the dial to stop on his number were twenty against him to one for him; however, it did stop on his number.

The bankers quickly piled on his number two thousand dollars in chips, and spun the wheel again, thinking of course that this time he would lose. The stranger sat with hands under his chin and a very serious look in his eyes. There was considerable commotion when the dial came the second time to his number, and his winnings were then twenty times twenty hundred dollars or forty thousand dollars.

The bankers hurriedly piled the earnings on the same spot a third time, almost certain that this time they would recover all their losses. The stranger did not demur, but sat with a fixed gaze, looking at the wheel as it spun the third time. All the patrons of the Casino had stopped their betting and were looking intently on the outcome of this tremendous gamble. They could hardly believe their eyes when the wheel



DR. HARVEY FLETCHER

again stopped on the winning number.

On seeing the result, the managers promptly told the patrons that the house would have to close, as the winning of eight hundred thousand dollars had broken the bank. As some of the patrons rushed over to congratulate the stranger, who was still sitting with a fixed gaze, they were shocked to find that he was dead.

The case became notorious, because it was tried in the courts to determine how much money the gambling establishment owed to the stranger's heirs. The amount would be greatly different, depending on whether the stranger died after the first or the second or the third turn of the dial. But the point I wish to emphasize here is that the chance of the dial's stopping on the same number three times in a row was highly improbable—only one chance in eight thousand—but still it did happen, and because it happened, it

broke the bank and became exciting news all over the world.

Another example taken from the field of botany illustrates this same point. A certain man is a great lover of tea roses and grows acres of them. Year after year these bushes are trimmed, and each bush bears its own kind. The bushes grow one or two feet tall and then give forth their beautiful blossoms. One spring, however, this gardener noticed a shoot springing from the roots of a certain bush which behaved a little differently from the usual shoots. Instead of growing upright, it was running along the ground. He nourished and watched it day by day; instead of growing one or two feet, it grew yards. If one should have calculated the chance of anything but its own kind growing on this bush, it would have been very small indeed. Yet the highly improbable did happen, and from the shoot sprang a new variety of climbing tea rose.

Let me give just one more illustration taken this time from the field of astronomy. As we look up into the heavens on a clear night, we see a multitude of stars, which seem to be almost touching one another. The stars are great suns like our own sun, but many, many miles away. As a matter of fact, it takes light traveling at the rate of 186,000 miles a second several years to go from one of these stars to its nearest neighbor. For illustration, if we choose a scale so that our sun would be about the size of an orange, the nearest star would be another orange somewhere in China. If we now had devices which would hurl these two oranges into space in any random direction at a velocity of thirty miles a second, what would be the chance of their hitting each other? You might say that the thing is absurd, and that there is no chance that they would collide; but there is a small chance—less than one in a billion. Yet scientists tell us that this highly improbable thing did happen to our own sun many thousands of years

(Continued on page 244)

PROHIBITION

FEAR of a word has caused us to do a foolish thing—and for our foolishness, we pay a drastic price!

But why should a man fear the word "Prohibition"? All law is Prohibition, and we are only free within the law—not outside it. Law-abiding citizens in matters of state and in matters of eternal progress are bound by the laws which are framed for the "weakest of the weak."

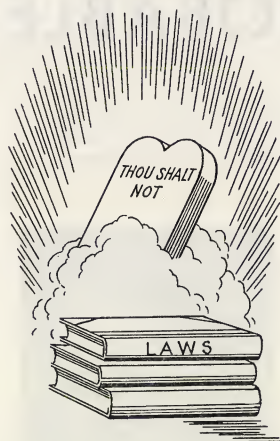
Instinctive living is neither spiritual, nor moral, nor ethical, nor conducive to any good end. It is self-willed, selfish—anarchistic, atavistic. We are born with instincts which should be controlled, and one of the primary purposes of life is that we may learn the control of instincts. As the mind must direct and control physical exercise to make it beneficial, so must the mind conquer and direct instincts, or the individual is unsocial, and progress is impeded. Henry Van Dyke has this to say on this subject: "The task and triumph of Christianity is to make men and nations true and just and upright in all their dealings; to bring all law as well as all conduct into subjection and conformity to the law of God."

We come into a world of Prohibition. Because we must breathe, we are spanked into life. As babies, we are bounded or prohibited by mothers' or nurses' restrictions. As we progress from infancy into childhood still more irksome restraints come our way which are crosses to bear or yokes to wear; and as adolescence is approached we develop an independent and rebellious spirit. The curtailment of our wishes and desires (not necessarily of our liberties) becomes most irksome until open rebellion against parents, church, and state is sometimes the rule in adolescence.

Progress from the adolescent stage to that of a socialized citizen, wherein the individual has arrived at a point in his development where he has put away childish things and no longer thinks as a child, is a painful process, and every setback, worry, and frustration of plans becomes an excuse to revert to the atavistic tendency of our childhood to gain pleasure from one's own indulgence—but instead of "sucking thumbs," the adult sucks cigarettes, chews tobacco, and drinks alcohol for the "kick" he gets out of it.

Just as children need Prohibition to safeguard them against burning their fingers by fire, so do weak adults

A word to be reckoned with when human ignorance rebels against it



DR. RAY M. RUSSELL, who has resided in Europe for fifteen years, and has been engaged in professional practice in London for twelve years, recently returned to Salt Lake City. Having been far from the home scene for so long, he brings with him a detached view and challenging perspective on this vital subject of "Prohibition." Dr. Russell also served for six years as superintendent of the Young Men's Mutual Improvement Association for the British Mission.

need to be protected by laws which will decrease their menace to society by removing temptation. "No" is one of the hardest words in the dictionary to learn to say.

Fear of the word "Prohibition" caused the state of Utah to go wet. No more need we fear, for hatred of a condition has taken the place of fear.

HATRED of the word "Prohibition," and abuse of the conditions caused by Prohibition caused a rebellious spirit in members of the Church to vote against the advice of its President, although he was sustained as a prophet, seer, and revelator by many of the very individuals who voted against his advice. This confesses the tendency of members to disregard their sustaining vote of the President as a prophet, seer, and revelator, the same as generations past in Old Testament

DR. RAY M. RUSSELL

history disregarded the warnings of Elijah, Moses, Noah. Are these side-stepping members honest, or do they not need repentance?

Why must the United States Public Health Service, since February 1, 1937, ask the mayors of all cities of the United States to declare an Annual National Social Hygiene Day to the inhabitants of their respective cities, to acquaint them with the seriousness of the ascending numbers of venereal diseases, syphilis and gonorrhea, within the boundaries of Wet America? It is largely and unquestionably because of the repeal of the eighteenth amendment.

No one can go to the drugstore without a physician's prescription and buy morphine, cocaine, hashish, heroin, or marijuana, and so Prohibition exists today, and our so-called liberties are curtailed by law. Furthermore try crossing the street of any large city against the red light if you think Prohibition does not exist today.

To prohibit the sale of intoxicating liquors only extends the present Prohibition of the sale of drugs which are harmful to body, brain, morals, and spirit alike—for strong drugs, alcohol, and tobacco are harmful to the human body, and the Spirit of God is wounded and withdraws itself from an unclean, polluted body, and before he knows it, the individual may be given over to the buffetings of Satan. He or she becomes a slave to *habit*. . . . Who wishes to become a *slave*? No drunkard ever wished to become a helpless, hopeless drunkard when he first began drinking.

Thirty out of forty-eight states have local option and are partially dry. The pendulum has swung to the extreme left, and now is beginning its course back to the right. In what place will Utah find itself when it finally votes to join those who have voted right?

Utah's first disgrace was voting to repeal Prohibition after its people had had the Word of Wisdom for one hundred years. Utah's second disgrace is that the state is still wet while others are going dry.

Your motto: Have the very best time you decently can. Your resolution. A dry 1940, by local option.



The WATER HOLE

By LUCY G. BLOOMFIELD

TO our pleas for the water hole story, my father would invariably say, "Shucks, I can't tell a story." But what he told and the way he told it always more than satisfied us.

Just what the urge was that made him journey forth to new lands and country, I have never been able to understand, but Father felt he must move from Parowan, Utah, to Mancos, Colorado.

Father's first wife had died, leaving him with six little children to rear. My mother was very young when Father chose her to be his second wife and mother to his children. Mark, the eldest, decided to stay in Parowan, and little Mary died of heart disease. There were James, fourteen; Anna, twelve; Enoch, ten; and Heber, eight.

The journey was started in the late spring of 1880, but there was a stop-over at Shonty to do some freighting to get flour for the trip. Father traded a cook stove for a steer, which was made into "jerkey" to take along. Finally the real trip was started with what supplies could be gathered, and they were meagre enough indeed.

Another family by the name of Lamb decided to make the trip, too, as it was so much safer for two outfits to travel together. There were three children in their family, if I remember rightly.

The trip was through southern Utah, northern Arizona, and into Colorado. A few wagons had made the trip over the same route father decided to travel but there was no road. It was largely sandy desert, flat sandstone, and countless miles of sagebrush. Across the sandstone the only way to find the trail was by a few wagon wheel marks left on the soft sandstone. At times the way would be lost entirely. It was then the boys would be sent ahead to look for the wagon wheel marks on the rocks.

The story sounds better just as

father told it to us children, so I will endeavor to tell it in his words and manner:

"Well sir, I remember little Heber had been real sick. Mother had held his head on her lap all day so as to ease the ache from the jolt of the wagon. Mother was mighty good to the children and never lost her temper with them like I did when things went wrong.

"Aunt Margaret's father had been over the country and had marked out a sort of map on a paper sack before we left Parowan. He had made the trip back from Arizona that way. Most important of all were the water holes and springs and the dear Lord knows they were few and far between. We had a thirty-gallon keg which we tied on the side of the wagon, in which we hauled water.

"This day that Heber had been so sick we had about used up the last of the warm, stale settlings. Heber had a fever, so we all went without water so as to give him more. Well, we traveled along as fast as we could because we just had to make a place called Willow Springs by night so the horses could get water, and we were getting mighty dry, too.

"As near as I can remember, the springs were eight miles from the Lone Cottonwood, which we passed in the forenoon. We knew we were on the right track because of the three notches on the cottonwood as was described on the map. Along about two o'clock we sighted the clump of willows.

"The little cottontails were about the biggest blessing we found on the whole trip. Enoch and Jimmie had chased two of them that morning and killed them with rocks. They tasted mighty good I tell you, the way mother rolled them in flour and fried them in bacon grease and then made gravy. We didn't have much to eat besides bread, beans, bacon, the dried meat, and Brigham tea,

but there wasn't enough sugar to make it taste right good.

"We never used the guns to shoot rabbits because the cartridges were too precious. We never knew when we would be compelled to shoot to protect ourselves and the teams from the Piute Indians and they were on the war path again, or so we heard when we left. We never ran across any that were hostile though, or I might have a different story to tell you. Most of all we were afraid they would steal our horses, and that would have meant tragedy to us all. They tried it once, but ran away when Enoch hollered for me along about daylight or a little before. Either Mr. Lamb, two of the boys, or I kept watch every night for weeks.

"Well, when we got closer to the clump of willows, the boys ran on ahead, for they were getting mighty thirsty, but when I saw a bunch of wild horses galloping away from the place, I tell you I began to get scared. Our worst fears were realized, for the boys came running back to tell us there was not a drop of water there.

"We drove on into the little grove of willow trees. There was the place the spring used to be, but it was nothing but a dried-up, trampled mud hole where the water should have been that we needed so desperately. We unhitched the tired, thirsty horses and tied them to the wagon wheels and held a council. The boys lay down in the shade of a willow and whimpered a bit, but they were too brave to cry. Water we must have or perish!

"We decided to boil the rabbit this time in a bit of the remaining water because it was not fit to drink, but first we saved out a cupful for Heber. I sent Jimmie after some wood and brush to make a fire. When he threw the armful down, out crawled a side winder rattlesnake buzzing like all git out. I tell you, papa made short work of kill-

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A BLIND BOY'S ACCOMPLISHMENTS

By JEAN McCALEB

WHEN Iliff Jeffery, blind since he was five years old, entered a western college, his case was found to be exceptional in many ways. In the first place, this remarkable youth had refused to let his handicap deprive him of a good education; and better still, instead of his inability to see dulling his views of life in general, it had seemed to sharpen and to give fullness to these views. In addition, young Jeffery further attracted attention by bringing to college a cow, and a winter's rations of hay for her. Iliff sold milk the first quarter and then set up a more successful hay-selling business which, for the following years, paid his way through school.

Iliff Jeffery was born in Delta, Utah, and when he was five years old he tried one day to top sugar beets with a pocket knife. When the knife slipped, one of the child's eyes was badly cut and the vision ruined. Although he was rushed to a specialist in Salt Lake City, infection set in, and eventually he was made totally blind. Sent to the State School for the Blind at Ogden, he spent the next nine years of his life there. His ability and popularity are shown by his excellent scholastic standing, and by the offices he held. During his final year at this institution, he was elected student body president. When young Iliff entered the Delta High School, he soon found he could hold his own with the best students.

He was class debater two years and school debater as a senior, when he was also manager of the debating class. As a junior he was also vice-president of his class. At a school livestock show he won the Grand Championship with his Holstein bull, two years of age.

The next year, the autumn of 1932, found Iliff at Brigham Young University, at Provo, Utah. Here he made good grades. For work that was to be handed in, young Jeffery used the typewriter as skillfully as the average college student. In addition to his record in the class room, and his work as a debater, Iliff attracted attention as an expert wrestler, and for four years was a member of the school team, which he captained during a fifth year while studying for his Master's degree.

Speaking of his life on a western farm, Iliff Jeffery states, "Each summer since I was large enough to do any work at home on the farm, I have had my share along with my brothers in milking the cows, taking care of poultry (which is my hobby), working in the hay field, helping with the harvest, threshing grain, and in doing the other odd jobs which make up farm life.

"When I first attempted 'tromping' hay, I found it rather hard to keep from slipping off the edge of the load, but by using a pitchfork, I soon managed to keep the distance from side to side pretty well in mind. But besides this, I had to develop an extra keen sense of balance, and with this added ability, I was able to keep from sliding off the edge, where the average person might have gone over."

Jeffery insists that he has no better sense of hearing than the average person, and that ear tests have shown he is right. "I just use my ears to better advantage," he explains. In the same way, he has developed an exceptionally keen sense of feeling with both his hands and feet. At first Iliff wondered if it would be worth while to try to prepare himself for some special line of work. Finally, he decided it was his duty to be self-supporting and independent, so he majored in sociology and religious education and obtained a teacher's high school certificate.

Today his training enables him to serve not only himself, but many

others as well, for, affiliated with the Center for the Blind in Salt Lake City, he visits the blind in their own homes as instructor in Braille and as special counselor to assist them in making normal adjustment to life situations. Iliff himself has found the way to happy normalcy. As a senior at B. Y. U. he married La Vieve Jespersen, who had been his reader during their junior year. They have a two-year-old daughter, Leiloni, and are at present members of the Twenty-first Ward, Ensign Stake. Iliff holds the office of Elder.

"Blindness itself isn't the real handicap," says Elder Jeffery. "That is a physical obstacle we learn by trial and error to master. Harder to overcome is the age-old tendency on the part of normal people to sympathize with us in the wrong way: they have little confidence in our ability. They under-estimate what we can do, and this lack of confidence is reflected in our own reluctance to attempt normal activities. I find life to be much different from what most people imagine it would be for a blind person. It could be, I suppose, dark, but anybody could make his life this way. Certainly some persons have made their lives dismal, under the best conditions, when they had almost every imaginable advantage. But I feel it is my place to make the best of all my opportunities and to make the next opportunity just a little better.

"I find that I can get enjoyment out of practically anything that other people find pleasure in, such as ball games, dances, musicals, picture shows—since the talkies came into use—and many other forms of entertainment. Perhaps I have to depend on my friends a little more than other people do, but this has been an asset, because I have gained many more friends than I probably might have done otherwise."

Is not this man's balanced view of life, his splendid optimism, his doubtless ambition and courage enough to inspire all boys everywhere? Nor, after talking with Iliff Jeffery, is it difficult to understand why his friends speak so highly of him.

LIKE THE BRAVE HEART

By Helen Maring

LIKE the brave heart,
This treeless butte
Bears its loneliness
Starkly mute.
Like the brave heart,
This purpling swale
Wears its shadow,
A proud blue veil.
Brave heart, beauty
Rests its hand
On the lonely soul,
On the barren land.

PILGRIMAGE

*A true story heard upon
the world's highway*

By BETTY NOBLE



ON April 6, 1930, I was traveling on board the *S. S. Mariette* en route to Marseille, France, from Alexandria, returning from a tour through the Holy Land. This journey was the most perfect experience of my life—not a flaw to mar the sanctity of what seemed like a pilgrimage and not a cloud in the sky from time of setting sail to arriving again in Paris, whence I had started thirty-three days before.

I had expected to take the journey alone, but found two parties of English and Scotch people, also several independent travelers on board, all on the same errand as I. The rest of the passengers were bound for points as numerous and varied as the variety of their nationalities and races. I was the only American and, needless to state, the only Latter-day Saint on board.

Finding that I was traveling alone, people were exceedingly kind. Placed opposite me at table were two of the finest men that it has ever been my privilege to meet—a Scotch clergyman from Glasgow who had his M. A. from Cambridge University; and his cousin, a Colonel of the Royal Engineers, who had spent many years in the East India Service of the British Army. He was a most modest man, but the minister informed me that the Colonel had taken the highest honors among the young officers when he finished his training at military school. Also, during the World War, he had three times been awarded the D. S. O. for special service rendered.

We were all of different persua-

sions religiously, yet seemed to be in harmony in ideals and purpose, for none smoked or drank and I extended this abstinence to include tea and coffee. This fact called forth comments and questions which of course gave rise to frequent discussions, and on one occasion I made the statement that in the Church of Jesus Christ of Latter-day Saints, we claimed to have the gifts exactly as they existed in the early Church. As one example I cited the case of my own mother's healing at baptism from a chronic heart trouble.

The Colonel said, "Oh! I agree with you entirely; I am sure the day of miracles is not past; sometime, if you would care to hear it, I would like to tell you an experience of my own."

From day to day the tour increased in interest and solemnity, reaching the climax when we stood in silence within the sacred tomb in the beautiful garden of "Gordon's Calvary." A few days more of travel, and then we embarked to return from Alexandria, and April 6th found us peacefully sailing on the beautiful blue Mediterranean Sea.

This was a significant day for all Latter-day Saints and, although I was far from the scene of the celebration of the Centenary, I wanted the day to be different. So I told my friends that I should not be present at breakfast or lunch, as I wished to fast on the first Sunday of the month, but that I should see them at dinner. They quite understood.

When we had nearly finished dinner I said, "This is a great day in the history of our Church, for in Salt Lake City is being celebrated the hundredth anniversary of the restoration of the Church." A long conversation ensued and I had the opportunity of explaining many things with regard to our belief.

As we left the table I asked the Colonel if he had anything important to do. He replied, "No; is there something you wish me to do?" I said, "Yes; will you please tell me your experience?" We sat out on

MISS BETTY NOBLE, a member of the Church, converted in Great Britain, who has since become an American citizen, here recalls an incident that occurred ten years ago, the reading of which will give every man cause to pause and ponder.

deck in the warm spring air and he began:

"Most of my life I had very little regard for religion; I was in the Army and God did not fit in with my mode of life; in fact, the very mention of sacred things was most irksome to me.

"On my visits home, my father would engage me in conversation regarding my spiritual welfare and beg of me to consider these things seriously. This irritated me, but my father loved me and never at any time did he show either anger or impatience with any of my waywardness.

"The day came when I was called home as my beloved father lay on his death-bed, and, taking my hand in his, with a gentle, loving smile he once more asked me to think on the things which were so dear to his own heart.

"After his death I resolved to live absolutely as my father had desired and so I began by renouncing first one habit and then another, attended church regularly, donated liberally to all worthy causes, and tried, in every way I knew, to follow my father's injunctions and to please the Lord, my God.

"At this time I had a small farm down in Kent, and one day while staying there I sat in my library and

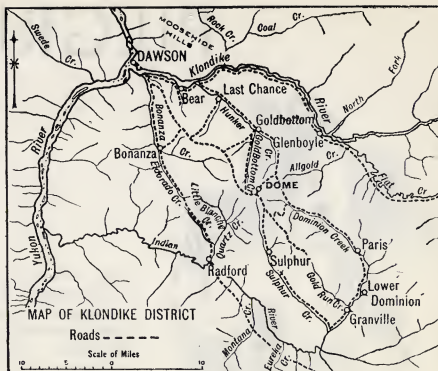
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A TALE *of the* YUKON

*As told by the Indians
of the North*

By S. H. COOKE



FOR YEARS THE YUKON INDIANS PITCHED THEIR MOOSE-HIDE TEPEES OVER ONE OF THE RICHEST GOLD FIELDS IN THE WORLD, WITHOUT BEING AWARE OF THE FACTS.

THE Indians who were the earlier inhabitants of the Yukon were of a different type from those found on the interior plains and prairies. Before the coming of the white man, they were ingenious in providing themselves with the things they needed in their daily life. They lived entirely on the game, fish, and berries of the country, and their clothing was made from dressed caribou and moose hides. (The modern Indian of the Yukon is still adept in the art of hide-dressing.) These Indians had simple requirements, until the introduction of the white man's influence, of which this tale has to tell. It is the legend of Shabahen and the first white men.

SHABAHEN lived in the village of Lahklan. Chief Tsiabasha was the leader of this village of about four hundred Indians. One foggy morning Shabahen and his friend went out to fish for halibut. They soon filled their craft, and were

ready to return home, when they heard a strange noise; then they saw what they thought to be a huge bird flying along on the water, and coming towards them. They paddled for the shore, and ran into the woods to hide.

Shabahen, intending to run up a little hill, suddenly fell back, and rolled down the slope right in front of where the white men stood. He thought the evil spirit had struck him; he had forgotten the kelp fishing line tied around his waist. It had caught on some bushes and pulled him back.

When he looked up, he fainted dead away. He took these white men to be creatures from out of the sea. When he came to, the white men were making strange noises that sounded like the speech of the crane to him. Their captain motioned to him and with signs made him understand that they wanted some fish. Shabahen called to his

partner, telling him that these strange beings would not do them any harm, that they were hungry, and that they must cook them some fish.

Shabahen went down to his canoe and got out his fire box. He took a red cedar board from the box which had a hole in it, and put some fine cedar bark around it. He then took his stick and put one end of it into the hole and twirled the string rapidly. Soon a spark lighted the fine cedar bark, and the fire was lighted. Then he put some stones in the fire and piled on a great heap of driftwood. The white men were amazed, for they had never seen fire started in this way.

From the canoe Shabahen brought a wooden box made of one piece, bent at the corners, and fastened on the fourth side with wooden pins. The bottom was also held in place by wooden pins. Into the box he put some sea water and some fresh water from the stream nearby. When the stones were hot, with wooden tongs he put them into the box. Then he put in the pieces of the fresh halibut which he had cut with a shell knife. When the fish was nearly done, Shabahen went to the canoe and brought back a bag made from the stomach of a seal. He opened it and poured oolichan grease (which was the old Indian's butter, made from the oolichan or candle-fish) into the cooking fish.

When the fish was ready, Shabahen gave large wooden spoons to the white men, and each dipped his big spoon into the box. By the time that they had finished eating, the fog had lifted, and the Indians saw the first sailing ship they had ever seen.



The captain motioned to Shabahen to wait, and he and some of the men rowed out to the ship.

Soon they returned with many mysterious looking things, among them being a gun, a sharp knife, and a shiny brass kettle. Into the kettle one of the sailors put the fish and some water and set it on the fire. The Indians were amazed, for the kettle did not burn up, and when the water began to boil, they looked on in wonder. When the fish was done, the two Indians were given white graniteware plates and shiny metal spoons to eat with. The Indians did not like the fish because it was not seasoned with their highly rancid-flavored *oolichan* grease.

After the party had eaten, Shabahen invited the captain to his own village, the direction of which he sketched on the sand and by sign language. Before leaving, the captain gave him some pilot bread (large, unsweetened biscuit), a bag of rice, a can of molasses, and some tea.

Shabahen and his friends watched the white men as long as the ship was in sight; then they examined the things given them. They thought the pilot bread was lichen from trees. "Maggots from dead people," they cried when they looked at the rice. When they looked at the molasses, they thought it was the blood of dead people, and they threw it all away. They were afraid to examine the package of tea, and left the place immediately for fear of becoming bewitched.

WHEN Shabahen reached the village he told his chief all about their strange adventure with the white men. Calling council, they decided what to do when the strange creatures visited their village. They gathered together fur, carved boxes, and mats for gifts to the white men, and much food for a feast.

By noon the next day the sails of the ship were sighted. The chief and his council dressed up in their ceremonial robes, war paint, and feathers, and went down to meet the visitors.

When the captain and his men came ashore, they were escorted to the chief's house where the feast had been prepared. Mats were spread on the floor where the visitors were seated. The Indian doctor sang and danced before the captain, and when the dance was over, dried fish were served, then seaweed chopped finely and cooked in *oolichan* grease, and then fish eggs dipped in *oolichan*. When all had eaten, the chief

called for soapberries. A new canoe was brought into the house by four young men. Into it were put the dried soapberries and water, which the young men beat to a froth with their bare hands. It was then served in big wooden spoons, which were carved for this special purpose. The white men ate of everything served them.

Just before the visitors left, Chief Tsbasha gave them the presents prepared for them. The captain accepted with many bows and handshakes; then he invited the chief and his council to visit them the next day aboard ship.

That night the captain called together his crew and planned the entertainment for the Indians. Each of the crew was assigned a part: one was to play a mouth organ, another to dance a jig, and so on.

Early the next morning the visitors arrived and filled the cabin to overflowing. The Indian visitors were amazed! They gazed into a mirror for the first time. Then a man began to make music from a piece of metal in his mouth.

The entertainment over, the captain waved them to their seats at the table. Then the Indians saw the rice, pilot bread, and molasses, about which Shabahen had told them, and many other strange things, were spread on the table. Their chief bravely encouraged them to eat. They liked the molasses; it was the first really sweet thing they had ever tasted.

After a strange feast the Indians then enjoyed the gifts distributed by the captain. First he gave the chief

a gun and some ammunition. To one he gave a butcher knife; to another a mouth organ; to another a hand mirror; but to Shabahen, the captain gave the shiny brass kettle in which he had seen them cook the halibut on the day of their first meeting. That kettle is still in the possession of Shabahen's family on Dolphin Island.

The chief and his council decided to keep all these things hidden from their people, and not to tell of the coming of the white men among the other villages. In the fall he would call together the nine villages of the Tsimpsheans and exhibit all the magic things which they had received.

Early in the fall the big *potlatch* (the giving of presents) was held. Tribesmen came five thousand strong to the Kitkatla village to see the magic powers of Tsbasha and his council. One man came forward with something gleaming in his hand. Slaves held up mats, fish, and skins in front of him, and with a few strokes of the hand they were cut to the ground in pieces. The people stood back in awe when Shabahen put his kettle of fish over the fire and they saw that it did not burn up. After the council had demonstrated their magic powers, Chief Tsbasha stepped forward and pointed toward the smoke hole, and instantly there was a loud noise like thunder and lightning. The people all fainted, for they had never heard a gun before.

From this time on, Tsbasha became a great chief, and all the other villages looked up to him. It was many years before the other Indians learned about the coming of the white men, and the things they brought with them.

THE Yukon Indians were just as mystified when the white missionaries later brought to them the wonderful message of God (the Great Sun God as they learned to call Him).

Are we not all prone to fear that which we do not understand? We laugh at the incredulity of the poor Indian; yet how many people in the world today are doubting Thomases when it comes to accepting great Christian truths? The Indian could not believe his eyes when he saw a pot over a fire, a pot which did not burn. Nevertheless it was a truth which the white men told, as it was also a truth which the missionaries told the Indians of the Yukon later—that Jesus Christ is the Son of God.

RETREAT

By Katharine W. Kendall

THE sunset brought into a soul
Weary of wars and kings and men
A memory of my grandsire's farm,
And I . . . a lad of ten.

When with a full day's work and sun
Gathered around the board,
Humble, each tranquil country heart
To listen to His Word,

Whole with immemorial
Brotherhood to sod,
Returning thanks, renewing ancient
Covenants with God.

A bell bespoke the eventide;
My sire with reverent head
Invoked a quiet benison,
Peacefully broke bread.



CORN ROCK AT TOREVA VILLAGE ON SECOND MESA. THEY HAVE A LEGEND REGARDING THE FLOOD AND THIS ROCK FIGURES IN THE STORY.

I WISH to tell of a nation of people whose entire membership is confined to ten small villages located high upon rock-bound mesas in the heart of the Navajo Reservation. The houses are built of rock and are for the most part very ancient and weather-beaten in appearance.

These people are a mixture of the Hopi and Tewa Indian tribes. They have a general governing body of twelve councilmen elected by a delegation sent from each village. This body is presided over by a chairman of the council also elected by the delegates. (It is my opinion that this system of organization has been with them since ancient times.) Each village has its own separate organization consisting of a chief and village council and its announcer or town crier who calls loudly from the house tops anything of public importance. Within each village are various clans. Each clan has its particular social duty and responsibility.

These people have a splendid moral code which has come down through the generations. They also have many practices which can be easily recognized as Christian throughout their ceremonial performances.

This most interesting people live close to nature. Children of the rock-ribbed hills, they have adapted themselves to the requirements of their surroundings and in the face of great opposition have maintained themselves against physical odds such as late and early frosts, drouths and crop failures, famine, pestilence, and disease.

But their most dreaded scourge was neighboring tribesmen who frequently marched against them in 218

MY VISIT TO AN INDIAN KEVA

By S. EUGENE FLAKE

President of Snowflake Stake Mission

aggressive warfare with the desire to plunder, kill, and possess themselves of their homes and lands and property.

But these peace-loving people have never waged aggressive warfare. Being few in number, they knew that there was safety only in defense. Herein they have been successful by reason of their commanding position on the tops of the high mesas where they could roll rocks down upon an approaching enemy.



VINTON POLACCA AND HIS WIFE, FANNY, WITH THEIR CHILDREN AND FANNY'S AGED MOTHER.

Unlike many of their neighboring tribesmen, they are furthermore very industrious. It can be said that they are constantly at work. They have their routine so systematized that they can do consistent work through every season of the year. There is work to be done out-of-doors during all the daylight hours.

In evenings, particularly the long winter evenings, they do all manner of shop work, jewelry-making, washing, dyeing, and preparing wool, spinning and weaving rugs and robes, wood-carving, pottery-moulding and -painting, corn-grinding, hide-tanning, and moccasin-making. It is an inspiring sight to see their adeptness in these tasks, every member of the family doing his part.

One evening as I was looking for the chief of one of the villages I was told that he was in a council meeting which was being held in a nearby Keva. A Keva is an underground chamber that must be entered by means of a ladder through a small hole in the center of the roof. As I approached this meeting place, I felt that my intrusion on an occasion of this kind would not seem justifiable to them, for their sacred councils should not be interrupted by anyone not of their clan and especially by one not of their own people.

But on learning that I was outside, I was graciously asked to enter. This honor was beyond my expectation and as I hesitated for a moment, somewhat reluctant about entering, I heard a sound from below that gave me full assurance that I was welcome. When I reached the

OLD ORAIBI VILLAGE, OLDEST CONTINUOUSLY INHABITED CITY IN THE UNITED STATES, LOCATED ON WHAT IS CALLED THE THIRD MESA.



bottom of the ladder, I beheld more than thirty men sitting around the floor of the *Keva*, spinning woolen yarn with spindles. They had been thus engaged while discussing problems pertaining to their community affairs.

As I sat there among them on the rude rock bench that had been worn with long years of use, I realized that I was enjoying an exceptional privilege. Here in this rude place of worship, I realized that, although they have been groping in darkness, still their traditions have kept them as nearly as has been humanly possible in the "straight and narrow path." And on hearing their explanation of their belief and doctrine, I realize that they have done exceptionally well. In fact, after hearing of our beliefs and doctrine, they often exclaim that we believe alike, and, placing their two index fingers horizontally together, they say that they believe as we do and that we are brothers. I do not deny that they have many superstitions and weird practices; their worship is filled with such. But it is a beautiful worship accompanied by the simplest of childlike faith.

In close touch with nature, they regulate their worship by its phenomena: when a certain formation of stars becomes visible through the hole in the top of the *Keva*, they perform their most sacred rites.

THROUGH tradition they know of the Savior and believe that He will return again to them as He once promised their fathers that He would. They observe many principles which are easily recognized as distorted forms of the true worship of Jesus Christ; for example, when one has sinned or transgressed their law, he submits himself to humiliation to assure his fellows that he has a humbled spirit and has repented. They then have a cleansing process with water which can be likened to baptism. They partake of sacred meal which has had a blessing pronounced upon it by their old men, which is symbolical of the sacrament. They believe that their marriage covenant is eternal, and this ceremony is a very sacred one to them. It is attended with grave vows and pledges and the occasion is one of great celebration, merry-making, and feasting by the entire community. The bridal costume is beautifully designed and has great significance. The bride's robe must be spun and woven by the brothers and father of the groom. It is worn only once in the bride's

lifetime and is laid away in a secure place until her death when it is taken out and placed upon her body as a sacred burial costume.

One of their stories tells of a time not many years ago when famine came to their villages. Because of the suffering they endured, they were taught this valuable lesson, always to keep a full year's supply of provisions on hand, that in the event of a crop failure they would be spared the suffering they once endured. This custom is kept faithfully by all the people.

They have been taught that to keep their bodies strong and beautiful an early morning run to a distant spring, a cold fresh-water bath, and then another run back to their work will tend to keep them young and active. Some of them keep up this practice.

They are a nation of hero-wor-

A FAMILY OF BEE-HIVE ENTHUSIASTS

By Elizabeth H. Welker

FOR twenty-five years our family has been doing Bee-Hive work; the seventh daughter completes her third rank in the spring of 1940. I know of no other agency that contributes so



SISTER ELIZABETH H. WELKER AND HER SEVEN BEE-HIVE DAUGHTERS

highly to the joint lives of mother and daughter as Bee-Hive. It has been a constant joy to us, to "fill cells" together, in the home, in the Church, and in the community.

Perhaps the greatest thrills have come to us in the field of out-of-doors, because that largely has occupied our leisure time. Over the years, as each daughter and her friends have worked at their Bee-Hive ranks, I have joined them in the search for knowledge in the great out-of-doors and we have gone hiking and camping, swimming and boating. We have climbed high mountains to note the flowers and the tiny lichen growing on the rocks, and we have played games and danced folk dances up there.

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shippers; their admiration goes out to an athlete who has won outstanding honors. They have many enviable records. Among many better known achievements are long-distance races in which they have competed with men on horses and have been victorious against almost unbelievable odds. These are the men who prepare themselves physically to endure the poisonous bite of the deadly rattlesnake, as they are often bitten while performing the greatest of all their ceremonial dances, the world-famed "Snake Dance." In it they carry on a lengthy performance with writhing, twisting, striking snakes of every kind that can be found near the particular village in which the ceremonial dance is held. This sacred ritual is observed at some one or two villages each year. It is essentially a prayer for rain, believed in implicitly by these people. And a kind, merciful Father, who is "no respecter of persons" and who is the "rewarder of them that diligently seek him" has respect for their childlike faith and rewards them as they stand in need.

While this form of worship seems extremely barbarous, there may be some significance in their regard for the serpent as a mediator in carrying their petitions to the "Great Spirit." You will recall that the serpent head is very common in architecture of the ancient temples of Mexico and Central and South America, the ruins of which are being unearthed today in those countries. The plumed serpent was a symbol of the Savior to the ancient peoples of this continent. And so today, with these, their descendants, the feathers of the eagle and the serpent have a definite place in their worship. I believe that because of Moses' raising the brazen serpent on a pole as a symbol of the Savior to ancient Israel, those who were bitten by poisonous reptiles who should look upon this symbol would not perish. (I give this as my opinion of the origin of this practice.)

In the main, these people are genuine and friendly, and maintain a wholesome attitude toward the world. They are outstandingly independent. They ask no favors and receive little in the way of help from the government, but are practically self-sustaining. They set a wholesome example of optimism and courage. I find them almost invariably to be honest, truthful, temperate, and virtuous. Their hospitality knows no bounds.

WOMEN MUST WAIT —•

By HELEN HOOPER



"A MISSION!" LINDA'S STARTLED EYES SEARCHED HIS QUICKLY. "YOU MEAN A REAL MISSION AWAY SOMEWHERE?"

A CALL drifted over the pasture and into the east orchard, where Linda Crandall and Gerald Anderson were picking the first of the juicy red apples—"Linduh—O—Linduh."

"That's Mother wanting me to come in and help with supper." Linda climbed down from the ladder and wiped her hands on the sides of her blue denim overalls. "Thanks for helping me, Jerry. I'll send Bud out to carry in the baskets. Will you be over about eight?"

"Wait, Linda." The youth laid his bronzed hand on Linda's arm. "I've got something to tell you. I was going to wait until tonight, but—" Jerry paused, and then made his announcement, slowly, as though each word uttered was a rare gem: "I'm going on a mission."

"A mission?" Linda's startled eyes searched his quickly. "You mean a real mission, away somewhere?"

"Honest, to South America, Linda. Isn't it wonderful?"

"But, Jerry—Jerry, how? I thought your father couldn't afford to send you."

"He can't, Linda, but you know I've been saving money, and Dad says he can spare me from the farm. Bishop Williams says that with the contributions I'll get, he's sure I'll be able to manage. And something else—" Jerry squared his shoulders and his chin took on a determined angle. "I've decided that when I get home, I'm not coming right back to the farm. I'm going to get a job and go to Agricultural College. With a little scientific knowledge, you could really do something with a farm like this, and that's what I aim to do. Big things."

Jerry's eyes had shifted from Linda and were fixed on the far horizon. He talked on, slowly, as though he were putting a dream into words for the first time. Jerry's eyes flashed proudly across the fields and back to Linda, who was standing strangely silent.

The girl's dark eyes had been studying him all the while he talked. It seemed at first as if she had not

quite understood his full meaning. And then as its import struck home, realization of what it meant to her tightened her lips and stiffened her body. She spoke carefully: "So, you're going to take the money you have been saving for us to get married, and go on a mission. Then after that, you're going to get a job, and go to school. It seems that you haven't quite forgotten that you asked me to marry you in the fall. So you are asking me to wait—but what do you think I'm going to do while I'm waiting, and you're gallivanting around the world doing 'Big Things'?"

"I'm going to stay home, I guess, and sew piece quilts and rag rugs. You told me once we'd get married and leave the farm; you know I hate it. But now, your plans have changed. Well, mine haven't. You go, Jerry Anderson; go as far as you want and stay as long as you like—but don't expect to find me here when you come back!"

Linda turned and ran toward the house. Angry tears stung her eyes but she dashed them away with the back of her hand. How could Jerry

REBIRTH

By Edith Cherrington

A FARM spreads large before the eyes of man.

Here is a promise that the brown earth keeps.

The consummation of a cherished plan
For things to grow and flourish while he sleeps.

Feeling the surging plow beneath his hand,
Smelling the goodness of the fresh-turned earth,

Will make him pause and say, "This is my land!
This the assurance of my own rebirth."

Long hours there are, and luxuries are few,
But when he greets the dawning of the day

And views his acres, jeweled now with dew
That sparkles on the green fields of hay,
And sees the magic in the plants that rise
From seeds he furrowed in the broken sod;

He feels that through his work he certifies
Creative kinship with the wish of God.

do this to her? All her life she'd loved him. She'd been his girl ever since the day he had saved her from drowning in the old mill pond. And now he was throwing her over to go on a mission, deliberately telling everybody that he preferred going on a mission to marrying her. She never wanted to see him again!

Jerry stood in the orchard where Linda had left him. Hurt incredulity was on his face and in his eyes. Linda was the girl he loved. It hadn't occurred to him that she wouldn't be as thrilled as he was over this grand opportunity. He wouldn't hurt Linda for worlds, but, in some way, he knew that he must be true to himself and his convictions, in order to be true to her. He picked up his straw hat and jammed it on the back of his head; then he leaped the fence and started home. Perhaps, he told himself, Linda would be more reasonable after she got used to the idea. At any rate he would

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Poetry

MARCH WINDS

By Annie Wells Cannon

I

WHAT will the March winds bring this year—
Soft breath of springtime violets,
Fresh blades of grass and song of birds,
A splash of rain, 'gainst window pane,
A world of beauty, peace, and cheer?
Will the March winds bring this, this year?

II

What will the March winds bring this year—
Harsh shriek of bursting bombs and shells,
Fierce cries of pain from towns aflame
Ships sunk at sea, and trampled grain,
A world of famine, hate, and fear?
Will winds of March bring this, this year?

III

O winds of March blow kind this year;
Remove the hate, the angered strife,
That threatens now, the very life
Of a world so beautiful and dear.
Restore the loveliness of earth,
The flowering fields, the scented pines,
The peopled homes; the sacred shrines,
All things of beauty and of worth—
Oh, precious world, divinely fair,
May March winds blow thus kind this year!

MY PRAYER

By Lydia Hall

GIVE me a pair of eyes, dear Lord,
That see the golden daffodils,
That are not blind to starlit skies,
Or sunset glow on crimson hills.

Give me a pair of ears, dear Lord,
That hear the streamlet's murmuring,
That are not deaf to mocking birds
And their rapturous antheming.

Give me a heart that understands,
A soul that thrills with ecstasy
At sight of Thy creations; Lord,
Give me life more abundantly.

VACATION

By Hallie Grigg

THESE mountain walls are like a church,
Serene and orthodox.
The choir is the singing pines;
The altar, moss-grown rocks.
The western sky is a stained glass,
Reflecting mellow light,
And over all a calm, deep peace
Drifts downward with the night.

PARTNERSHIP WITH GOD

By Gertrude Hanson

WE DARE not carry it alone,
This sacred call to parenthood . . .
In humbleness we kneel to plead
For all the help that we shall need.

We pray for understanding hearts,
For courage, love, for songs to sing
And staffs for paths that must be trod . . .
We are in partnership with God.

THE SPRING AGAIN

By Rose Ross

I'M crying for the spring again—
The spring again!
The first faint fragrance after rain,
The bluebird's song across the sky,
White clouds like sheep slow-drifting by,
And meadow lands flushed gay and green
With crocus peeping in between,
The call of quail that's clear and bright,
And balmy winds to soothe the night:
I'm crying for the spring again—
The spring again!
For leaf and stem athirst for rain,
The spring again!



SPIRES

By Mabel Jones

POINTING ever upward
From the temples of our Lord,
Leading us, guiding us higher,
In every act and word.

Giving us heights to climb to,
Setting a goal afar,
Pointing the way to perfection,
To the Savior's guiding star.

Oh, may our aims be worthy,
All our ideals be high,
Looking towards God immortal,
As the spires point to the sky.

APRIL ETCHING

By Kathryn Forbes Clyde

OH, let me hold such beauty close to me:
The fresh young loveliness of earth
and sky;

I would this sun-bathed panorama be
Stenciled forever on my inner eye.
Let not my heart be one that soon forgets
The emerald carpeting the new grass weaves
Or first shy glance of purple violets
Beneath their covering of last year's leaves.
Arm me for days when sunshine disappears
And graying clouds, with ever lowering
glance

Efuse their weary and depressing tears
Across the worn earth's shabby countenance;
Then may the glory of this moment start
From some forgotten corner of my heart!

BLUE APRIL

By Anna Prince Redd

BLUE April wakes within my heart
A rapture
Like wind that stirs the willow leaves at
dawn:
My singing heart goes forth to meet
And capture
Her gayest mood, her every whim, her song.

MY POEM

By Rutheda Feusner

I CANNOT paint a picture
Nor sing a lovely song;

I cannot speak with fervor
To move a passive thought;

Nor can I build a castle
Or even the smallest home;

But I can make you happy
Because I write a poem.

A PRAYER IN SPRING

By Sylvia Probst

I FIND it easy to be glad today;
The world is giving loveliness away:
The sky tied up with canopies of blue,
Green velvet underfoot, a tree in bloom
All pink and white with delicate perfume,
A bluebird's silver notes to greet the dawn,
A wrinkled, tumbling brook laughing along
With myriad blue violets on its banks—
In all the world there is no room for sorrow.
Dear God, I would save something for to-morrow—

May I keep just a little of spring's song
Reserved here in my heart when spring is
gone,
When flowers fade away and die,
And dreams are broken things, torn all
apart;

May hope bloom as a flower in my heart,
When all the blue o'erhead is opaque gray,
And bleakest winter rides across the day;
May I have saved a little happiness
To give to some heart-hungry passerby
Who has not kept as much of spring as I.

"A GARDEN"

By J. J. Cushing

WE'LL plant a garden this spring day,
My little son and I,
A row of gay, bright marigolds,
So tall they'll touch the sky.

Some pansies, violets, and phlox,
We'll choose the best of all,
And have a world of lovely blooms,
To gather in the fall.

I'll teach him now at spring of life
To sow his seeds with care,
And find at fall of life's short span
A worthy harvest there.

Thus weeding through the early years,
We help to beautify
Our garden of eternal days
That blooms beyond the sky.



On the Book Rack

BULLETIN OF THE ITZAN SOCIETY
(2067 So. Hobart Boulevard, Los Angeles, California.)

BELIEVERS in the authenticity of the Book of Mormon are intrigued by every attempt to cast light upon the story of ancient America, and, therefore, welcome the recent formation of the Itzan Society, organized "for pre-Columbian American research." It will emphasize "the history of the ancient pyramid-building peoples of middle America and their Asiatic origins, colonizations, religion, civilization, and special legacy to the modern world." The bulletin gives a brief but fascinating review of the existing knowledge concerning the ancient history of "middle America." While the Society is non-denominational, the leaders in the movement, well known in Church circles, are Latter-day Saints, eager to bring into full light the findings of science bearing upon the Book of Mormon story. The president of the Society is Dr. M. Wells Jakeman, thoroughly trained scholar in the field entered by the Society. Long life to the Itzan Society, and may great success attend its efforts! All who are interested to secure membership in the Society should write to the above address.—J. A. W.

MATERIALS AND AIDS TO THE TEACHING OF THE EFFECTS OF ALCOHOL, TOBACCO, AND OTHER NARCOTIC DRUGS.

(Dr. Francis W. Kirkham. Published with the assistance of the Granite School District, 1939. Mimeographed, 117 pages.)

THE laws of Utah, and many other states, require that the facts concerning the effects of alcohol, tobacco, and other narcotics be taught in the public schools. In this helpful publication, "adapted to the home, the school, and the community," Dr. Kirkham suggests methods and materials for such teaching. Some of the interesting chapter headings include "Uniting the Community to Protect Youth Against Tobacco," etc. "The Advertising of Cigarettes," "The Opinions of American Leaders Regarding the Use of Cigarettes," etc. "The Effect of Tobacco Upon Women, Girls, and Children," "Tobacco and Delinquency," "How to Stop the Tobacco Habit." It deals also with the mental, physical, emotional, and social effects of alcohol. Here conveniently organized and skillfully presented is a compilation of materials and reliable, conservative information that is finding wide use among teachers, supervisors, and others who have responsibility for the enlightenment and protection of youth.—R. L. E.

ONE WHO WAS VALIANT

(Clarissa Young Spencer and Mabel Harmer. Illustrated. Caxton Printers, Caldwell, Idaho. 1940. 279 pages. \$3.00.)

NO book about Brigham Young can fail to have interest, and *One Who Was Valiant* is attractive especially because it fell from the lips of one of his daughters, who, until her death recently, was one of the few remaining personalities linking our own time with the colorful yesterdays which she describes. At the time of his death, an editorial said of Brigham Young, "His greatness is universally acknowledged, but his goodness is known only to the few." Here is a story of his goodness rather than

TABERNACLE "SERMONETTES"
PUBLISHED BY HARPER
AND BROTHERS

UNTO THE HILLS is the title of a book of sermonettes selected from those which Richard L. Evans has written and presented during the nationwide broadcasts of the Tabernacle Choir. It is being published by Harper and Brothers, New York City, and will be available the first week in April. President Evans is a member of the First Council of the Seventy, managing editor of *The Improvement Era*, and director of special features for radio station KSL in Salt Lake City, Utah.

This publication comes in response to tens of thousands of letters from throughout the nation, requesting that they be made available. The book includes a foreword by President J. Reuben Clark, Jr., and will be reviewed more fully in a later issue of this magazine. The book will be priced at \$1.50.—M. C. J.

his greatness; not a story, as the title may suggest, of empire-building in terms of dramatic incident, elemental struggle, and heroic conquest; but golden memories of life in a pioneer community and in the family of that community's leader as a young girl experienced it and as, in advanced age, she

remembered it. The presentation is as informal as the subject matter is delightful. Replete with anecdote and furnished with ample and revealing detail, each chapter forms an intimate commentary on some phase of the private and public life of the times.

Mrs. Harmer has shown skill in her selection of themes and incidents from the wealth of available material and achieves an easy continuity. Large type, and wide, white borders are further aids to pleasant reading.—William Mulder, *Era* staff writer, and Instructor in the Department of English, University of Utah.

HANDBOOK OF THE WAR

(John C. de Wilde, David H. Popper, and Eunice Clark. Houghton Mifflin Co., Boston, 1939. 241 pages. \$2.00.)

BECAUSE of the average man's keen interest in the present European conflict, which has become so distressing and perplexing, this handbook comes as a welcome volume of factual and graphic information about the resources of the principal nations involved.

The book was written following the demise of Poland, after which the more exact nature of the present European war became apparent. The materials contained therein, however, were gathered over a period of years and brought strictly up to date by the authors at the time of its writing. They have succeeded in carefully boiling down (Continued on page 227)

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The Church Moves On

PRESIDENT GRANT IMPROVES, PRESIDENT MCKAY RETURNS

GRATIFYING daily improvement in President Heber J. Grant is reported from Los Angeles, where the beloved Church leader entered St. Vincent's Hospital for rest, treatment, and observation, February 5th, 1940. President Grant left the hospital on March 15, but has been advised by friends and physicians to remain in southern California for a further period of rest.

President David O. McKay, who has been convalescing since he underwent a repair operation at the Dee Hospital in Ogden, in December, 1939, returned to his desk in the office of the First Presidency for a brief period in March. On March 15 he traveled to Arizona for further rest.

AUTHORITIES VISIT HAWAII

MARCH visitors to the Hawaiian Islands on Church business were Elder Charles A. Callis of the Council of the Twelve, who was accompanied by Sister Callis, and Presiding Bishop LeGrand Richards. Both Elder Callis and Bishop Richards were in Honolulu March 15-19, during Oahu Stake quarterly conference. They participated March 16 in ground-breaking ceremonies for the \$260,000 tabernacle, chapel, and recreation hall being erected on Beretania Street in Honolulu, and both addressed sessions of the conference, where Elder Callis was presiding officer.

PRIMARY ANNOUNCES NEW GENERAL BOARD

REOrganization of the Primary General Board was completed recently with the appointment of eighteen board members and a general secretary-treasurer. Fifteen of those called served with the former board. They are Vera P. Wahlquist, Bessie Jones, Ebba P. Larson, Bernice A. Ivory, Phyllis L. Leishman, LaDell L. Woolley, Frances G. Bennett, Katherine S. Bennion, Leah A. Lloyd, Vesta E. Anderson, Jennie Campbell, Jessie Schofield, Grace Wahlquist, Margaret H. Stromness, and Ruth W. Higginbotham. New members include Fern C. Eyring, Olga Carlson Brown, and Beth Paxman. Miss Paxman succeeds Mary Jack as secretary-treasurer.

Former board members who have served ten years or longer and who have been released with a vote of appreciation for long and excellent service are Matilda W. Cahoon, Genet Bingham Dee, Marion B. Kerr, Ann Nebeker, Helen Davis, Cordia H. Smith, Jane R. Crawford, Edna C. Erickson, Afton Young, and Gertrude P. Smith.

EMIGRATION FORMED AS NEWEST STAKE

DIVISION of the Ensign Stake on March 10 created a new unit to be known as the Emigration Stake in Salt Lake City, comprising the Thirteenth, Twelfth, Eleventh, Twenty-seventh, Twenty-first, and University wards. The Ensign, North Eighteenth, South Eighteenth, and Twentieth wards remain in Ensign Stake, where President Winslow F. Smith, George J. Cannon, and Oscar W. McConkie continue to act as the stake presidency. Appointed to preside over the new Emigration Stake is President George A. Christensen, former bishop of the Twenty-seventh Ward; with Rulon W. Clark as first counselor. Other stake officers will be named later.

Reorganization was accomplished at quarterly stake conference, which was addressed by President J. Reuben Clark, Jr., Elder A. E. Bowen of the Council of the Twelve, and Ezra C. Knowlton, chairman of the Salt Lake region in the Church Welfare Plan.

LAST OF EUROPEAN MISSIONARIES RETURN

ARRIVAL in the United States early in March of President and Sister Thomas E. McKay, their daughter Louise, and four missionaries, all of the Swiss Mission, completed the exodus from Europe of over six hundred missionaries begun last September. Elders returning with President McKay were A. J. Beutler and Lewis W. Smith, of Salt Lake; Jesse H. Monson, of Pleasant Grove; and Brigham Y. Card, of Cardston, Alberta. Elder Gaston Chappuis of the French Mission, whose parents reside in Lausanne, Switzerland, is still in Paris as the only missionary to remain in Europe.

CURLEW, GARFIELD STAKES REORGANIZED

THE Curlew Stake has been disorganized and its wards divided among neighboring stakes: Holbrook Ward has been placed in the Malad Stake; Arbon Ward in the Pocatello Stake; and the Rosette, Park Valley, Snowville, and Stone wards have been made part of Bear River Stake. Stake President Colen H. Sweeten and counselors, Willard R. Smith, Sr., and Arthur G. Willie, and all other stake officers were released with a vote of thanks.

Former first counselor Willard Ellis Bay succeeds President Milton Twitchell as president of the Garfield Stake, with Douglas Q. Cannon and Barlow T. Luke as counselors. Z. William Mitchell was the former second counselor.

New bishops have been ordained in the Kingston and Escalante North wards.

WARDS, BRANCHES UNDERGO CHANGES

RECENT changes affecting the organization or status of several wards and branches are as follows:

Division of the Garfield Ward, Oquirrh Stake, created the Garfield East Ward with Lorenzo Baldee as bishop, and the Garfield West Ward with William Nathan Thomas as bishop. Bishop Blanchard H. Dinkley of the former Garfield Ward was released.

Mount Ogden Ward is the name given to the unit created last December by a division of Ogden 12th and 17th wards, Mount Ogden Stake.

Monrovia Ward, Pasadena Stake, formerly an independent branch, has been made a ward.

Dependent branches which have been made independent are Las Cruces Branch, Mount Graham Stake, and Rockport Branch, Summit Stake.

(Continued on page 240)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED FEBRUARY 26, 1940—DEPARTED MARCH 7, 1940

Left to right, first row: Rex E. Beck, Lloyd E. Galbraith, Helen Fish, Ernell Hendry, Elma Bowen, Myrtle M. Hawkins, Dale W. Corbridge, Alma J. Bruders.
Second row: Bert E. Barlow, Don B. Colton, Norma Cossey, Leah Tanner, Dorothy Platt, Glen Patten, Berry F. Banks.
Third row: Dale P. Randall, Geo. F. Bowdoin, Clayton G. Turner, Robert L. Cook, Norman S. Yates, Keith E. Clayton, W. Dale Bingham, Wilford Tesch.
Fourth row: Ned Miller Bills, Blaine W. Hancey, Sherley V. Rogers, Keith Woolley, Alvin T. Drake, Ivan Pedersen, A. Laver Hinton.
Fifth row: Wm. E. Berrett, Jed Robinson, James E. Asper, John Matt Mildon, Spencer T. Winn, D. Bradley Wilde, Orson L. Christensen, Loyal R. Cortsen.
Sixth row: Alton W. Huffaker, Norman E. Mott, Linden G. Roberts, Floyd B. Weed, Eldred H. Erickson.

Editorial

The General Conference

THE One Hundred and Tenth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, with general sessions each day at 10 a. m. and 2 p. m. The general Priesthood meeting will be held in the Tabernacle on Saturday, April 6, at 7 p. m.

Wm. J. Frank
John A. Clark
David O. McKay
The First Presidency.

Antidote for Cynicism

MANY of us are guilty of letting our lives become lost in a daily routine. We build habits of thought and action and suppose ourselves to be secure in them. We rather imagine that our established procedure is of considerable importance to us and to the world in which we move, and, as long as life proceeds smoothly, we do not really know the relative values of the things about us, nor do we know how well prepared we are to meet the shocks and stresses and sorrows that at one time or another come to all of us.

But let someone cherished pass from us, or an illness lay us low, or a calamity take from us our material security and accustomed habits of living, and we see life stripped to its bare essentials. What we have left is not what we had supposed was important at all. We know then that the important things are not our material possessions nor our daily routine nor our precious comfort; rather, life becomes a matter of permanent values—friends, loved ones, exalted thoughts, work to do, and a calm assurance of the eternal permanency of the human soul, and an unquestioning belief in the wisdom and goodness of our Eternal Father.

Blessed is the man who can put his feet on such foundations and not be shaken by the storms of life. And those who cannot face the buffetings with such well-grounded assurance are in danger of becoming cynical, with confusion and sorrow in their hearts.—R. L. E.

The News of the Day

WITHOUT meaning to do so we have in some measure become victims of a system of publicity and sensational news reporting that oftentimes makes public heroes of our public enemies, martyrs

of our criminals, and makes the best news out of the worst phases of our living.

Once let a man defy all of the laws, all of the conventions, all of the decencies of society, and his name and face and deeds and words are known by all of us. He becomes a public figure, and a kind of glamour attaches itself to him in spite of anything that we seem to be able to do. And when he finds himself facing justice a certain amount of sentimental support rises up in his defense. This is true both of those who commit acts of violence and those who are guilty of deeds of dishonesty with respect to public or private trust.

It seems at times to have reached that stage wherein a man feels that he should almost be apologetic for not having won any greater distinction than living life quietly, honestly meeting all his obligations, doing his best to observe the laws of men and of God, and "going about doing good."

Such a man has no news value, and yet he is the reason why the world is as liveable as it is. It would be refreshing to see a headline dedicated to that man. But he gets his satisfactions from living in other and happier ways.—R. L. E.

Enthusiasm

SOME words deserve to be treasured as precious gems—cared for and polished and tenderly treated. Such a word is *enthusiasm*. *Enthusiasm* has so clean, wholesome, and sparkling a sound that merely saying the word aloud—correctly—makes a person lift his head a little higher, breathe a little more deeply, and develop a greater sense of well-being. Surely enthusiasm merely as a word must do that for you.

By exploring a little, we find that the word should also make the spirit of man better, for, enthusiasm has come from the same root as the word *theology*. Enthusiasm should raise man to that realm where he can receive help from a divine source.

Enthusiasm then should be applied to those things which will upbuild the spirit and mind of man. A person may be enthusiastic about study, about his family, about the Church, but about those things which apply to physical vanities or appetites, he shouldn't be too enthusiastic.

A person's enthusiasms indicate what kind of person he is. Let him have enthusiasms for petty things—and the spirit of the word will have lost its lustre. He will find that his possession is but shoddy, lack-lustre. Let him develop enthusiasm for great things—and he will find that the word will have taken new lights, new facets of beauty that he had hitherto not known it could have.

—M. C. J.

EVIDENCES AND RECONCILIATIONS

xxiv. Should Latter-day Saints play cards?

THIS question refers to games using the so-called playing cards, of fifty-two cards in a deck, divided into four suits: hearts, diamonds, clubs, and spades.

These cards and most of the games played with them are of ancient origin. It has been observed through centuries of experience that the habit of card-playing becomes fixed upon a person, and increases until he feels that a day without a game of cards is incomplete. Even a casual glance at the bridge-playing women and men in any community will reveal the tenacious nature of this habit. Uncontrollable habits are always dangerous. Thoughtful men have at all times warned against the habit. Within the last few years, Mr. and Mrs. Ely Culbertson, the accepted leaders in the method and rules of the game known as bridge, were impelled to publish a warning to the public against spending too much time at card tables.

The card-playing habit leads to a waste of time. That is a serious matter, especially in our day. Unenlightened ages of empty lives are of the past. Our generation possesses gifts of discovery, invention, and achievement, of use and beauty, beyond the power of any one mind to encompass. The greatest possible thrill of our lives, unknown to the past when too often men lived but to eat, drink, and die, is to know, feel, and be a part of the ever-increasing progress of this blessed period of human history. After an afternoon or evening at card-playing, nothing has been changed, no new knowledge, thoughts, or visions have come, no new hopes or aspirations have been generated, except for another opportunity to waste precious hours. It leads nowhere; it is a dead-end road. A yawn and to bed! Dull and deadly is a life which does not seek to immerse itself in the rapidly moving stream of new and increasing knowledge and power. Time is required to "keep up with the times." We dare not waste time on pastimes that starve the soul.

The hostess turns to cards to entertain her friends. It is the easy way. Is she really so helpless, or her guests so stupid, that she dare not offer them anything better than a tedious succession of chance-assembled cards? What a compliment she would pay the intelligence of her friends if she provided instead some little vision of the new heaven and the new earth which art, science, and the Gospel have opened to us!

By a meagre effort there may be brought into the humblest home the study of the latest conquests of nature, the most stirring thoughts of the day, the best of literature, the greatest music, reproductions of the most famous art, or the glorious principles of the Gospel.

Printing presses, phonographs, and other marvels

of the day are willing and ready helpers. Hostesses need not surrender to card-playing to make their parties entertaining. It may also be asked if an hour of intelligent conversation is a thing of the past? or have we so over-emphasized the trivialities of life that conversation must be reduced to gossip about others? Whatever these answers may be, the first objection to card-playing is that it leads to waste of time. It "kills" time, one of man's most precious possessions.

An ugly concomitant makes card-playing objectionable. From time immemorial, playing cards have been used for gambling purposes. Even in social games small stakes are set to intensify the interest. Playing cards and their use for gambling are as one thought. So long and intimate has been this association that the gambling evil, under the best intentions, is seldom long absent from the card table.

Gambling relies on chance for success. Chance is the opposite of law. Disregard of law is the essence of sin. Chance is the devil's own tool for destruction. They who gamble, who walk with chance, suffer degeneration of character; they become spiritually flabby; they end as enemies of a wholesome society. A gambling den, however beautifully housed, is the ugliest place on earth. The tense participants live in a silence broken only, over the tables, by the swish of the wings of darkness. There is an ever-present brooding spirit of horror of an unknown evil. It is the devil's own home. All this, to a greater or lesser degree, accompanies the use of playing-cards. The temptation to gamble with them is ever present. The evil use to which they have been put throughout the centuries seems to cling to them.

It is a well-known fact also that card-playing usually leaves a person unhappy, with a bitter taste. Pastimes should refresh the players. Losing a game gnaws for hours afterward. Even if the game is won, satisfaction is often absent. The little misplays of oneself and partner nettle the memory. The behavior of the opponents is recalled with distaste. Such after-effects, of themselves, should condemn card-playing. "That which does not edify is not of God," was the divine message to Joseph Smith, the Prophet.

For Latter-day Saints, the strongest objection to card-playing is, however, that successive presidents of the Church have advised against it.

President Joseph F. Smith, says:

A correspondent has sent a request that we say something of the position we take on card-playing. Heretofore, I have written upon it, both in this magazine and others, and spoken of it many times before the congregations of the Saints. Personally, and always I am positively and insistently opposed to the Latter-day Saints playing cards, either at home, in private circles, in public, at socials, or at any other gathering of the people. (*Improvement Era*, 16:510.)

Moreover, President Smith in numerous sermons explained why card-playing was objectionable. (See Smith, *Gospel Doctrine*, pp. 410-418.)

President Heber J. Grant is equally emphatic:

From the time I was a child and read the *Juvenile Instructor*, published for the benefit of the people, I have read nothing except condemnation of card- (Concluded on page 255)



CONDUCTED BY MARBA C. JOSEPHSON

THE ROMANCE OF DISHWASHING

By J. Ellen Baker

WHow did you teach Rose Lee to be so happy while doing the dishes? She is in the kitchen now humming while she polishes the plates. If it were my Peggy, she would be disagreeable and annoying, so that she wouldn't have to do them again soon." This was said by Mrs. Maiton, a neighbor, the mother of an eight-year-old girl who called anything like work, drudgery.

"Rose Lee was like most little girls at first," I answered. "She 'hated dishes' as she expressed it and did everything she could to keep from doing them. One day after a rebellious outburst because I asked her to wash a few dishes, I realized I must face the problem that I had seen developing. There was also a growing tendency to dislike all kinds of housework.

"I decided I would be a chum to her and not be the dictator that I had been. We would play together, discover things together, and work together.

"That afternoon I called her in and served sandwiches. I used my best china, silver, luncheon cloth, and napkins.

"Rose Lee's eyes grew big when she saw the beautiful things that she usually wasn't allowed to touch.

"How lovely!" she exclaimed. "Can't we do this often?"

"Yes," I answered, "I'm glad you like it. It was fun shining the dishes, polishing the silver, and making the sandwiches for you. These dishes, silver, and linens belonged to your great-grandmother."

"Do you suppose Great-grandmother ever gave parties for her little girls?" Rose Lee asked as her eyes devoured the beautiful dishes and silver.

"Yes," I replied, "I heard a noted writer tell about going to Grandma's house when a little girl. She said the boys and girls liked to go there because Grandma did things for them as if she enjoyed it. She said she always wanted to be like Grandma, wanted to do the dishes as she did, because Grandma wiped and polished them as if she were caressing them.

"One day the writer asked her why she was so happy and sang so much while she washed the dishes.

"This noted writer saw the look of surprise at her question. 'I'm doing it for the ones I love best,' Grandmother said, 'You see, those I love eat out of these dishes day after day and so, day by day, the dishes get more precious. I like to think about the different persons who have eaten from them and remember our happy times together.'"

"They could tell real stories if they could talk, couldn't they?" Rose Lee said.

"Yes, and such jolly ones. One day a stranger stopped and asked for Grandfather. I was about your age

then. I told the strange young man where to find him. Pretty soon Grandfather and he came to the house laughing and talking.

"At the table the young man told stories that made us all laugh. We often wondered afterwards what had become of him. Then one day Grandmother opened the door, and there he stood. He was older, but as jolly as ever. He told Grandmother that he had come many miles out of his way in order to see the family again. He hadn't forgotten their pleasant day together and wanted to sit at their table once more.

"After he left he sent Grandmother this lovely silver set."

"The next day Rose Lee asked to help me. I noticed that her little fingers handled everything as if it were precious. And now she enjoys doing the things she once disliked so much."

THE COOK'S CORNER

By Barbara Badger Burnett

Spaghetti Ham Rolls

- 1/2 package Globe "A1" Spaghetti
- 6 slices boiled ham
- 2 1/2 cups grated cheese
- 1 can tomato sauce

Cook spaghetti in boiling salted water until tender. Drain. Divide spaghetti onto the six slices of ham, sprinkle with cheese and add two tablespoons tomato sauce over the top of the spaghetti. Roll up in ham and fasten with a toothpick. Put in baking pan. Pour the remaining tomato sauce in bottom of the pan and bake in a hot oven 20 minutes. Serve with asparagus.

New Crab Salad

- 1 can Three Diamonds Brand Crab
- 22 soda crackers, rolled fine
- 1/2 cup American cheese, diced
- 6 hard-cooked Milk White eggs
- 1/4 cup Nalley's wonder pickles, chopped fine
- 2 tablespoons chopped pimento
- 1 tablespoon onion chopped fine
- Nalley's Tang

Moisten the rolled crackers with Tang. Mix with the other ingredients. Pack gently in a loaf pan and set in ice box. Serve on crisp lettuce with Tang.

Fruit Salad Bowl

Fill the bottom of a large salad bowl with shredded lettuce. Cover with a layer of diced bananas and pineapple cut in small pieces. Around the edge arrange alternate slices of grapefruit and avocado. Fill in the center with green grapes and cherries. Garnish with sprigs of mint dipped in powdered sugar.

Chocolate Eclairs

- 1/2 cup Cloverleaf butter
- 1 cup Globe "A1" flour
- 1 cup boiling water
- 4 Milk White eggs

Bring the water to the boiling point and add the butter. When the butter is melted add the flour all at once. Cook until mixture leaves the sides of the pan. Cool. Add

Last Minute Moos

BY ELSIE—
the Borden cow

Hear ye! Hear ye!
If it's Borden's
it's got to be good!

This Borden "quality control" scarcely leaves us cows a bit of privacy.

Inspections, baths, diet regulation, publicity—aah, we love it all. And we play up to it with good rich milk, which the Borden people evaporate, irradiate and place in cans.

The label makes buying easy—Borden's St. Charles. Reach for it today!



A
Utah
Product

unbeaten eggs one at a time, beating after each egg is added. Bake in greased tins 40 minutes at 400 degrees. Fill with cream filling and top with Ghirardelli's chocolate icing.

Cream Filling

1 package Vanilla Kre-Mel
1 cup Borden's St. Charles Milk
1 cup water

Mix the milk and water together. Dissolve the Kre-mel in $\frac{1}{2}$ cup of the cold diluted milk. Heat the rest of the milk and add. Stir until mixture comes to a boil. Cool.

Chocolate Icing

Mix $\frac{1}{2}$ cup Ghirardelli Ground Chocolate with 1 cup powdered sugar. Add enough boiling water to make icing thick enough to spread. Add $\frac{1}{2}$ teaspoon vanilla. Spread eclairs.

On the Book Rack

(Concluded from page 222)

this great mass of available knowledge to an irreducible minimum, thus affording the layman a clear, concise picture of otherwise difficult and complicated conditions. Here is to be found in straight-forward language an easily comprehensible yet basic survey of the military, naval, air, strategic, and industrial strength of the principal nations. Extremely illuminating in appraising the present crisis are concise and penetrating chapters on "What They Are Fighting For," "Can Germany Be Blocked?", "Propaganda," "Paying For the War," and "The Defense of America."

Thus, this *Handbook of the War*, written for the general reader rather than the specialist, is a welcome and fairly accurate guide to have at one's elbow as the tragic events of European warfare develop from day to day.—Wallace F. Toronto, *Instructor in Church Education, Formerly President of the Czechoslovakia Mission.*

THE WENDING YEAR

(Claude T. Barnes. Privately published, 1940. 59 pages.)

In this work of Western verse, each day of the year is commented upon in one or more four-line stanzas. The author wrote "under the influence of the Wasatch Mountains" but says: "Whether he be in the Wasatch, the Alps, or the Adirondacks, anyone, when sitting beside a gentle stream, must somehow muse on the unfathomable mystery and complexity of life." Mood, philosophy, and imagery in this work of verse contribute to delightful and stimulating reading.—R. L. E.

RIVER OF EARTH

(James Still. The Viking Press, New York. 1940. 245 pages. \$2.50.)

THIS first novel by a talented writer introduces his readers to the mountain folk of the South in all their untouched quaintness and loveliness. The story centers in a lad, who, turning seven shortly after the book opens, views his world in all its fresh beauty. Into a virgin land, on which man has trespassed but little, the author weaves a story fresh and curiously inviting. Although the reader sympathizes with the abject poverty of the characters, he knows that his sympathy is misplaced, for these folk live close to nature and find strength and beauty in that association. This volume partakes of the nature of *The Yearling* and adds some qualities all its own.—M. C. J.

QUICKLY! ECONOMICALLY!

WITH GLOBE "A1" MACARONI



Yesterday's leftovers become tonight's delicious casserole meal when you combine them with tender, tasty Globe "A1" Macaroni. Delight the family and save time and money. Make friends with this red-and-blue cellophane package—learn the thrifty magic of Globe "A1" Macaroni. It's 100% Semolina, made from nutritious Durum wheat in a clean, sunlit plant. Ask your grocer for Globe "A1"

Listen to "Mary Foster, the Editor's Daughter," KNX, 8:00 A. M.; KSFO, 12:30 P. M. Every Monday through Friday.



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THERE IS NO BETTER
FLOUR THAN . . . GLOBE "A1"

How Interested are You in Your Greatest Source of Income?

BE YOU FARMER, LIVESTOCK MAN, EDUCATOR, WORKER, BUSINESS OR PROFESSIONAL MAN, THIS EDITOR WILL TELL YOU IN BUT 2½ MINUTES WHAT UTAH'S METAL MINES MEAN TO YOU.

Importance of Mining

Prediction of state taxing officials that there will be an increase of approximately \$30,000,000 in the assessed valuation of Utah mines for taxation purposes in 1940 over the assessed value made in 1939, calls to mind once more the important part played by mining in the economic welfare of the state. Taxing officials believe that the total assessed valuation of all mining property, including land, buildings and equipment, as well as the net proceeds valuation plus that of coal and other mines, will exceed \$32,000,000 this year while in 1939 it was only \$32,645,390. From these figures it can be easily seen how dire would be the result if these great wealth-producing mines of the state were to cease operation.

Statistics disclose that in normal times the output of Utah's mines is valued at about \$120,000,000 annually. Of that gross value, approximately \$85,000,000 is immediately expended, largely within the state for wages, freight, smelting and supplies. Of that amount, approximately \$30,000,000 goes for labor at the mines and smelters. It is shown by statistics that during normal times the mining industry directly provides employment for about 17,000 persons, resident in Utah directly dependent upon the industry for a living making approximately 70,000 persons in the state, or thereabouts, dependent upon the industry for their support. These include the trades of the operation of the mines, and many in other thousands indirectly dependent upon the industry for a livelihood. These include the trades of the mining towns, and many in other cities and communities of the state. A large part of the commercial expenditures in Salt Lake City comes from mine payrolls and salaries, and practically all industries in the state are affected by the operation or idleness of the mines. When the mines are working to capacity, the farmer finds a better domestic market for his products. So with the manufacture of electrical power in the state, and many persons are employed by the electrical industry. A large part of the mines and traffic of the railroads comes from the mines and their products, and the railroads employ hundreds of men to handle the freight, and a large volume of business for the railroads gives further employment to clerks, stenographers and other office employees.

From this brief survey may be gained some idea of the importance of mining in the economic set-up of Utah. How unfortunate would be the enactment of any law or the adoption of any trade agreement so affecting these mines that it would be necessary for them to curtail or suspend operation.

Excerpts Taken From an Editorial which Appeared in the Deseret News February 26, 1940

President Grant Speaks . . .

SAN DIEGO, Cal., Jan. 29 (AP)—Creation of new industries "even if a bonus has to be paid to get them started" was advocated Monday by Heber J. Grant, president of the L. D. S. church, in an address before an ex-service men's club.

"Our people believe in work," he declared, "and we believe in home industries, buying home products."

President Grant referred to an industry in which he once was interested which paid \$1,353,000 in 1941 to growers, factory workers and railroads.

"We were forced to tear down the factory, sell the bricks," he said. "If that factory could have remained in existence we would have spent, since that time, \$18,946,000—money which would have been distributed at home. Instead, not one solitary dollar has been spent."

The veteran leader reviewed some of the hardships of the Mormon people before they finally settled in Salt Lake City.

"Our people are proud of the record they have made in Utah."

(Excerpts taken from The S. L. Tribune Jan. 29, 1940)

THIS IS BUT ANOTHER INDICATION OF PRESIDENT GRANT'S FORESIGHT AND LEADERSHIP AND IS PARTICULARLY TIMELY BECAUSE OF THE IMPETUS GIVEN THE DRIVE FOR NEW INDUSTRY BY UTAH'S METAL MINES, WHO, EARLY THIS YEAR, URGED IMMEDIATE RENEWAL OF EFFORTS TO ATTRACT GREATER DEVELOPMENT OF THE STATE'S VAST NATURAL RESOURCES.

IF WE ARE TO CREATE NEW WEALTH, NEW PAYROLLS AND BUILD NEW COMMUNITIES, SCHOOLS AND CHURCHES, WE MUST MAKE CONDITIONS IN UTAH UNDER WHICH BUSINESS MUST OPERATE SO INVITING THAT NO INDUSTRY SEEKING A NEW SITE OR A NEW SOURCE OF RAW MATERIALS CAN AFFORD TO OVERLOOK LOCATING IN OUR STATE.

N I N G I N D U S T R Y

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

A SUMMARY OF THE FOURTH QUARTER, 1939, QUORUM REPORTS

THE accompanying tabular report of certain Priesthood activities in all the stakes making reports in time for inclusion (February 26) will excite interest and, we hope, will prove helpful. Conditions in no two stakes are exactly the same; yet whether a stake is large or small, urban or rural, is no effective handicap, the report shows, to excellent achievement by Priesthood quorums. Energetic leadership seems to give the answer. But what one has done, another may do. This fact should encourage all.

We congratulate all workers for the results they achieved and encourage them to labor for better ones.

STAKE	Number Quorums	Number Reporting	% Questions Answered	% Members Active	H.P.	Sev.	E.
Alberta.....	8	6	87	93	64	72	72
Alpine.....	9	9	87	72	50	40	40
Bannock.....	6	5	88	86	90	85	55
Bear Lake.....	12	12	85	92	88	55	55
Bear River.....	11	9	90	90	95	55	55
Beaver.....	6	5	97	66	75	53	53
Benson.....	11	11	76	88	79	41	41
Big Horn.....	8	8	86	35	85	59	59
Blackfoot.....	10	10	80	88	95	41	41
Blaine.....	5	2	86	.....	37	.....	.....
Boise.....	5	5	80	80	90	59	59
Bonneville.....	13	13	77	76	67	35	35
Box Elder.....	14	11	80	80	76	45	45
Burley.....	8	8	95	90	52	68	68
Cache.....	11	11	76	56	65	59	59
Carbon.....	7	5	63	.....	85	39	39
Cassia.....	3	3	87	97	97	30	30
Chicago.....	6	5	74	98	.....	42	42
Cottonwood.....	18	14	86	65	78	33	33
Curlw.....	4	3	73	65	92	20	20
Duchesne.....	3	3	77	95	85	35	35
East Jordan.....	17	15	78	80	82	49	49
Emery.....	9	8	80	74	59	39	39
Ensign.....	19	17	82	73	63	36	36
Franklin.....	10	7	82	88	37	52	52
Garfield.....	3	3	68	75	87	.....	.....
Granite.....	12	10	84	71	71	56	56
Grant.....	16	16	84	78	70	44	44
Gridley.....	4	4	96	97	52	69	69
Gunnison.....	5	3	70	.....	80	54	54
Highland.....	16	12	69	60	77	40	40
Hyrum.....	11	10	80	89	77	52	52
Idaho.....	4	3	90	92	72	33	33
Juab.....	7	5	73	88	.....	66	66
Juarez.....	3	3	70	95	43	30	30
Kanab.....	6	3	63	.....	44	.....	.....
Kolob.....	7	5	73	.....	75	25	25
Lehi.....	8	5	87	98	60	57	57
Lethbridge.....	5	4	70	95	89	70	70
Liberty.....	16	16	93	86	75	60	60
Logan.....	15	15	84	99	76	61	61
Long Beach.....	8	7	89	91	85	50	50
Los Angeles.....	8	8	79	73	57	52	52
Lyman.....	4	3	70	98	71	30	30
Malad.....	7	6	89	88	92	70	70
Maricopa.....	9	5	62	.....	50	47	47
Millard.....	8	6	86	82	83	56	56
Minidoka.....	5	5	84	75	75	63	63

STAKE	Number Quorums	Number Reporting	% Questions Answered	% Members Active	H.P.	Sev.	E.
Moapa.....	6	5	90	89	50	58	58
Montpelier.....	8	5	80	97	80	82	82
Morgan.....	7	7	87	95	93	56	56
Moroni.....	7	5	77	81	79	37	37
Moon Lake.....	3	3	90	95	71	24	24
Mount Ogden.....	14	14	87	80	80	50	50
Mt. Graham.....	6	6	85	90	82	43	43
Nampa.....	4	4	93	40	72	59	59
Nebo.....	8	7	87	90	75	53	53
New York.....	6	6	90	100	90	60	60
No. Davis.....	11	11	94	76	72	58	58
No. Idaho Falls.....	11	11	86	80	73	60	60
No. Sanpete.....	8	8	81	96	92	50	50
No. Sevier.....	7	5	71	59	73	61	61
No. Weber.....	17	16	93	93	80	47	47
Oahu.....	4	4	72	91	68	60	60
Oakland.....	7	6	90	94	83	62	62
Ogden.....	23	22	90	82	79	53	53
Oneida.....	13	11	85	.....	90	41	41
Oquirrh.....	10	9	77	85	80	50	50
Palmyra.....	12	10	70	65	89	56	56
Panguitch.....	5	4	86	50	86	63	63
Norowan.....	11	11	74	80	75	48	48
Pasadena.....	9	9	91	81	90	67	67
Phoenix.....	5	5	84	97	60	73	73
Pioneer.....	15	14	95	.....	82	53	53
Pocatello.....	16	13	86	90	85	59	59
Portland.....	6	3	80	90	80	50	50
Portneuf.....	7	6	83	88	.....	47	47
Provo.....	7	7	71	75	83	44	44
Raft River.....	3	3	87	92	80	47	47
Rexburg.....	16	15	90	82	84	47	47
Rigby.....	11	11	88	81	79	54	54
Roosevelt.....	5	5	86	88	95	65	65
Sacramento.....	5	4	90	96	.....	46	46
St. Johns.....	6	5	75	86	.....	55	55
Salt Lake.....	18	18	86	84	68	30	30
San Fernando.....	7	6	92	87	.....	57	57
San Francisco.....	7	6	80	94	.....	58	58
San Juan.....	5	5	91	84	92	33	33
San Luis.....	4	4	90	80	95	38	38
Seattle.....	5	4	63	96	100	73	73
Sevier.....	10	8	79	64	65	55	55
Sharon.....	9	9	80	87	80	49	49
Shelby.....	6	5	90	94	95	71	71
Smithfield.....	10	8	75	85	92	36	36
Snowflake.....	8	7	85	95	84	75	75
So. Davis.....	20	20	84	75	66	48	48
So. Los Angeles.....	10	10	95	87	87	69	69
So. Sanpete.....	10	7	70	90	61	42	42
So. Sevier.....	7	7	80	72	86	48	48
So. Summit.....	6	3	90	80	90	55	55
Star Valley.....	10	10	60	75	70	33	33
Summit.....	5	3	52	90	95	34	34
Taylor.....	9	8	80	95	91	60	60
Teton.....	7	7	85	88	91	60	60
Timpanogos.....	8	4	90	86	95	46	46
Tooele.....	9	7	80	75	70	58	58
Twin Falls.....	6	6	84	92	65	53	53
Uintah.....	7	7	87	91	89	48	48
Union.....	4	4	95	95	73	68	68
Utah.....	8	8	79	81	74	34	34
Weber.....	14	11	87	71	81	32	32
Weiser.....	5	3	80	85	90	53	53
Wells.....	18	17	79	55	82	29	29
West Jordan.....	12	8	86	85	75	33	33
Woodruff.....	6	6	82	86	71	56	56
Yellowstone.....	6	6	88	80	90	46	46
Young.....	3	3	85	86	75	72	72
Zion Park.....	6	4	91	90	.....	49	49

Following is a list of the stakes not reporting for the fourth quarter, 1939: Deseret, Idaho Falls, Lost River, Nevada, St. George, St. Joseph, San Bernardino, Santaquin-Uintic, Wasatch, Wayne.

ANTI-LIQUOR-TOBACCO COLUMN

INTERESTING RETURNS

THE returns on Questionnaire No. 3, which began coming in the middle of February, make an enlightening picture of the status of the campaign. They show, as was expected, that in many stakes great interest has been taken in the campaign and considerable work has been done. We offer our congratulations to all who have achieved objectives in this important undertaking.

But we call attention to the need of still more enthusiastic work, of still more willing workers, and of still more effective organizations. The officers of every Priesthood quorum, Aaronic as well as Melchizedek, should be induced to appoint a committee of active members to carry this campaign for abstinence to every quorum member. How much has already been done by the quorum or in the quorum toward reaching campaign objectives? The first of these, it may be recalled, was to get every quorum member to become familiar with the campaign literature—the three little booklets telling the truth about alcohol and tobacco. Will any quorum rest easily before at least this first objective has been reached?

Would it not be a good project for each Aaronic Priesthood quorum to undertake a reading chain? The following is suggested: Start one or more booklets (depending on the size of the quorum) on a reading circuit. The first member reads the booklet as soon as he can, signs his name, and passes it on to the next member, who does likewise. Thus in a little time the booklet may come back to the quorum, every member having read and signed it. Then in the quorum meeting the booklet may be discussed—questions asked, opinions stated, etc. In any case, when the officers of any quorum decide that the reading objective shall be attained a method of doing so will be determined upon. Surely every quorum can do in this matter what some have done.

The returned questionnaires indicate that much good work has been done. We encourage all workers to go forward with still greater efforts. What can they do? See this column in the March number of the *Era* for suggestions.

THE HEALTH COMMISSIONER'S REPORT

DR. T. J. HOWELLS, Health Commissioner of Salt Lake City, had the courage and the wisdom to write some

needed words relative to the evil of smoking by school students. In the Salt Lake City Board of Health report for January, 1940, the Commissioner clearly indicated that smoking by boys and girls is definitely a "health problem," and that public-spirited individuals should do something about it—a sentiment with which we are in hearty accord. We sincerely hope that in every community suitable steps will be taken to prevent minors getting cigarettes.

It is a pleasure for us to give space to that part of the report dealing with smoking. It follows:

"THE SMOKE NUISANCE"

It isn't our business when "Dad" asks for his pipe and his slippers or lights a cigar after his dinner; but it is our business when the great tobacco trusts sell to "Junior" or "Suzie" in the high school the idea that cigarette smoking is beneficial to health and morale. Smoking is increasing rapidly among high school students. This subject becomes a health problem, and it is time that health authorities throughout the country, public spirited individuals, started to debunk the propaganda for tobacco. It is time that high school students knew that the great tobacco trusts are spending millions of dollars for lying testimonials and deceiving radio programs and pernicious advertising.

High school students should know that the hard-up hero that poses in the magazine has been paid for his endorsement, and in many cases, if the truth were known, he is trying to overcome the habit that enslaves him. Our boys and girls should know that tobacco is not a food on a par with candy and ice cream, but that it is a nerve-irritant and a poison. Whether there are fifteen or seventeen different kinds of poison in tobacco is not for us to say, but we do know that nicotine is a highly toxic chemical and that it is still used by the gardener in very dilute solutions as a spray on plants to kill insects and pests. It is time our boys were reminded of the fact that cigarettes contribute to delinquency, that they befuddle a boy and stifle his ambition and decision. Youth needs no handicap but must maintain all its mental vigor.

Public health has to do with the infant death rate, and girls who are taking the "tobacco road" to nervous instability, sallow complexions, lack of freshness, and sterility should know that the guinea pig exposed to tobacco smoke often had young born dead, dwarfed, and below normal weight; that the tobacco-blowing mother is an additional threat to our infant death rate which is already too high. Our boys should know that the so-called degenerative diseases, "cardio-vascular-renal group," are the leading causes of death after age thirty-five and they maintain this position throughout life. That alcohol and tobacco contribute something to the prevalence of these diseases is admitted by every physician in America today. Let us tell the youth that "cigarettes satisfy," but so do morphine, heroin, and phenobarbital. Let us plead with youth to wait until maturity and then decide for themselves whether or not they shall be users of tobacco. We must debunk this high-powered sales organization that seeks to exploit youth for profit and is really making of tobacco a termite eating at the foundation of youth.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

THE Priesthood of the Smithfield Second Ward, Smithfield Stake, have reported a very fine project. Four children were left orphans, with a very poor home and a burdensome debt. Bishop Willard A. Hansen with his



BEFORE AND AFTER REBUILDING SMITHFIELD HOME.

From left to right: Bishop W. A. Hansen, James Gittins, who was head mechanic, work director Sylvester Low, and President A. W. Chambers.

counselors organized a work and finance project, and as a result the home was rebuilt.

The work of reconstruction was supervised by the Ward Work Director Sylvester Low, and was done by the Priesthood of the ward. The record shows that thirty-eight High Priests worked 391½ hours and donated \$64.50; that ten Seventies worked 37 hours and donated \$33.00; forty-six Elders worked 288½ hours and donated \$45.00; forty-five Aaronic Priesthood worked 114 hours and donated \$9.00; other ward members worked 46½ hours and donated \$16.00. The Smithfield Lumber Company also made a liberal contribution toward the rebuilding of the home.

WE have received a very interesting report from Wasatch Stake. The 20th Quorum of Seventies, with members living in the three wards in Heber and in the Center Creek Ward, in reporting through Brother H. Clay Cummings, state that their Welfare Program for the year 1939 was very successful.

There are sixty members in the quorum, five of whom are on foreign missions and five are working out of the stake, leaving fifty members to carry on the projects. Forty-eight members have participated in this work.

The projects were a continuation of those started the year before: the raising of pigs, the working of a Seventy's garden, and renting and running a small farm. Thirty-eight pigs were put out to be fattened for sale. Over seven

(Concluded on page 236)

Melchizedek Priesthood Outline of Study, May, 1940

TEXT: *Priesthood and Church Government.*
(See supplementary readings, problems, and projects below.)

CONCERNING THE PRIESTHOOD AMONG BOOK OF MORMON PEOPLES

Note: A statement in the outline for Lesson II as contained in the *Era* for December, 1939, page 743, calls for some explanation. The assertion "Book of Mormon peoples were also under the lesser law until Christ," is not meant to imply that they were without the Melchizedek Priesthood during that time. That they lived under the preparatory Gospel is true, as did the children of Israel, but as was also the case with Israel, there was a succession of prophets and leaders among them who held the Higher or Melchizedek Priesthood. The Twelve who were personally ordained to the Melchizedek Priesthood by Christ at the time of His visit to the western continent were thus not the first to receive this authority among the Nephites. It has been generally understood that Lehi and his people brought the Melchizedek Priesthood with them. The text of the Book of Mormon so implies.

LESSON XIII

PRIESTHOOD AND THE HOME:
WOMAN'S SHARE

(Read Chapter 7, pp. 83-88)

- I. Priesthood blessings for woman as well as man.
 - a. Illustrated in temple ordinances.
 - b. Highest blessings obtainable only jointly.
 - c. Relationship made clear by Joseph Smith.
- II. Division of responsibility.
 - a. Equal recognition of man and woman before God.
 - b. Woman's special obligation: Motherhood.
 - c. Man's special obligation: active Priesthood service.
 - d. Fair and wise adjustment.
- III. Mothers of men: the gift of Motherhood.
 - a. A supreme power and trust.
 - b. As mothers, so the nation.
 - c. Vicarious Motherhood.
 - d. Joseph F. Smith on (Motherhood, IV. The woman's sphere. (See Supplementary Readings 1.)
- IV. The woman's sphere. (See Supplementary Readings 1.)
 - a. Exercise of true womanhood precludes sex antagonism.
 - b. Freedom of activity.

1. In Church.
 2. In society at large; what Brigham Young advocated.
- V. Provision for wife and children.
- a. Economic: wives upon husbands, children upon parents.
 - b. Spiritual: to be brought up "in light and truth."

Problems and Projects

1. What significance lies in the fact that the highest blessings are joint blessings, i.e., can be received only by man and woman together?
2. If the wife shares with her husband the blessings of the Priesthood, she is entitled to share with him in the training for the work required of them. Point out the nature and manner of this training.
3. Brief reports could be prepared on the status of women in different periods of the world's history. Compare and contrast with their situation in the world today. With their situation in the Church.
4. Why do you consider the division of responsibility between man and woman as presented in the lesson a fair one?

LESSON XIV

PRIESTHOOD AND THE HOME: BUILDING TOGETHER.

(Read Chapter 7, pp. 89-93.)

- I. Mutual respect under the Priesthood.
 - a. Sex rivalry not spirit and purpose of Priesthood.
 - b. Man's respect for woman.
 1. Banishment of selfish interest. (See Supplementary Readings 2.)
 2. Practice of true chivalry.
 - c. Woman's respect for man.
 1. Active support of Priesthood.
 2. Not attempt to do "man's work."
 - d. Recognition of equal gifts.
 1. Priesthood for men.
 2. Motherhood for women.
- II. Position of women in the Church.
 - a. Full religious franchise.
 - b. Foremost duty: promotion of Lord's work. (See Supplementary Readings 3.)
- III. Priesthood and progress. (See Supplementary Readings 4.)
 - a. Key to home happiness: honoring of Priesthood.
 - b. Key to mutual progress: exercise of Priesthood.
- IV. The home evening.
 - a. For strength and unity.
 - b. A recommended institution.
- V. "Man not without the woman."
 - a. Work of men and women complementary.
 - b. Priesthood righteously exercised unites men and women.

Problems and Projects

There could be nothing more desirable on the part of quorum members than to translate this lesson into action by conducting a regular home evening from now on. It could become a matter of quorum concern, quorum pride, to promote this activity. Use this class discussion period to suggest ways of conducting home evenings. Brethren in whose homes the idea is already practiced could present brief, enlightening testimonies. It is a project not to be presented and forgotten this week or the next. It is perennial and urgent.

LESSON XV

THE LAW OF THE PRIESTHOOD.

(Read Chapter 8, pp. 94-101.)

1. A mighty brotherhood.

- a. Founded upon principles of Gospel.
 - b. Raises vision of world-wide peace, service.
- II. How brotherhood consciousness may be fostered. (Supplementary Readings 5.)
- a. By outlawing faultfinding.
 - b. By teaching one another "the doctrine of the Kingdom."
 - c. By providing for each other's material needs.
- III. Achieving unity: many offices but one purpose.
- a. Through joint assemblies.
 1. For sociability.
 2. For instruction.
 - b. Through conformity with true principles.
 - c. Through search for truth in Priesthood councils.
 - d. Through unanimity in decisions.
- IV. "By love unfeigned."
- a. Authority dependent on righteousness: Doctrine and Covenants 121.
 - b. Spirit of boundless forgiveness.
 - c. Joseph Smith on rebuking.
 - d. Power of example.
 - e. Spiritual darkness result of misuse. (See Supplementary Readings 6.)
- V. Self-government upon correct principles.

Problems and Projects

1. Can you think of a more suitable plan to foster brotherhood than the quorum organization as it exists in the Priesthood?
2. Discuss what is being done in the world today to promote world brotherhood. What are the shortcomings, the good points in these programs? Compare them with the Priesthood program.
3. Put Joseph Smith's criterion for government to the test. What were the "correct principles" he had in mind?
4. Cite instances of "unrighteous dominion." How accurate is Section 121 of the Doctrine and Covenants in portraying the effects of proper use, and of misuse, of the Priesthood?

Supplementary Readings

For Priesthood and Church Government

1. Every husband holding the Priesthood should give special attention to the welfare of his wife. If she has a large family, means should be found by which, through the help of the children or otherwise, she will receive the help that she needs. A wife, responsible for the management of a household, always needs recreation. It is unwise for her to spend all her time in household duties. She must mingle with the world outside of her home. It is the duty of the husband to see to it that his wife has proper recreation. The vocation of a housewife is home management, but she should also have an avocation to broaden her interests and to relieve the monotony of her routine work. Such avocations as music, art, writing, charity work, or politics may bring much happiness into the home. The wife should not be directly dependent on her husband for the money she spends. She should have the privilege of handling some money for herself. Her personal spending allowance should be used by her without ques-

tion as she desires. (*Guide for Quorums of the Melchizedek Priesthood*, p. 52.)

2. Quite as important as the accumulation of a material independence for the welfare of a family, is the maintenance of a happy family life. The wife whose husband is on a mission is often obliged to get along with little for food, clothing, and the many comforts of life, but does so cheerfully, and the little seems sufficient, if she has the memory of kindness, justice, good cheer, and love in the life of the head of the family. Even the shorter absences and smaller sacrifices required by home service in the Priesthood are made easier when there is love and justice at home. In family life it is always a safe guide to do unto the members of a family as you would have them do to you. (*Ibid*, p. 51.)

3. The wife shares with her husband in the blessings of the Priesthood. If that is so, then the wife is entitled to share with her husband in the training for the work required of them. The spirit of the Priesthood should be possessed by the wife. She should feel as she sacrifices the company and attentions of her husband, that it is her part of the work of carrying onward the ministry of the Church. She will have the spirit of the work if the husband and his wife talk over the problems and duties of their joint calling in the Church. Men who achieve most are usually those whose wives give themselves to helping their husbands accomplish their work. (*Ibid*, p. 53.)

4. The men ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honor, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sanctifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's children. (Lorenzo Snow, *Journal of Discourses*, 4:155.)

5. Let those who preach in the midst of the community of Saints, realize what the Priesthood was placed upon them for; let them know and fully sense why they were appointed to fill such and such an office, viz., that they should act in the spirit of our Master, a servant of all, that they learn to con-

(Concluded on page 236)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

By ORSON F. WHITNEY

ORSON F. WHITNEY, for twenty-eight years a bishop, for twenty-five years a member of the quorum of the Twelve Apostles, author, poet, and historian, prepared a series of articles covering the history, duties, and development of the Aaronic Priesthood for the *Contributor*, forerunner of *The Improvement Era*.

In an inspirational and masterly manner the mission, authority, and accomplishments of the Lesser Priesthood from the days of Aaron were presented. Believing that the members of the Church, old and young, and particularly those who are concerned with the progress and development of this important adjunct to the Melchizedek Priesthood, will be greatly benefited and gain valuable and helpful knowledge through the reading of this intensely interesting account of the operation of this Priesthood through the years since the days of Sinai, these articles are to be republished almost in their entirety.

The lapse of time since the original writing and the changed conditions have made desirable some slight deletions and comments, and where such are made, they will be indicated by appropriate marks.

THE AARONIC PRIESTHOOD

1.

Priesthood, as we understand the term, is a word signifying the power of God, the medium of His manifestations, and the authority by which He may be legally represented. When used in a personal sense, it implies the body of individuals, or Priests taken collectively, in whom that authority is vested. It means, in other words, the right inherent in the Godhead to rule and govern all things in heaven and on earth.

In the Church of Christ there are two Priesthoods, the Higher or Melchizedek, and the Lesser or Aaronic, including the Levitical Priesthood. The Higher Priesthood holds the right of presidency, the keys of all spiritual blessings, and exercises general authority and jurisdiction; at the same time having a special calling to administer in spiritual things. As the greater it comprehends the less, and takes in as an appendage to itself, the Aaronic Priesthood, whose peculiar mission and special purview—without ignoring its spiritual rights—is in and over the administration of temporal things. Thus, is the latter not equal to the former, though being an important adjunct, or essential portion thereof, included in as necessary to its completeness, and inseparable therewith, in one sense, in its operations.

For the sake of illustration, these Priesthoods, taken together, might be likened to the human soul—a dual being, composed of an earthly body and its spirit counterpart. Even as it requires these twain, these twin principles, to constitute the soul of man, or of any living thing; so in Christ's perfect government, a system which comprises and takes cognizance of all things good and praiseworthy, outward as well as inward, temporal no less than spiritual, there must needs be two wings or branches of organized polity, corresponding with and represented by these Priesthoods, whose respective powers and jurisdictions are thus generally defined.

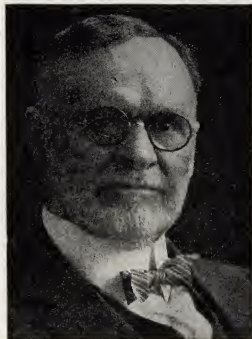
For, as we grasp and utilize the tangible things of this life, through the medium of the mortal body, with its various members and

organs; while spiritual objects, things pertaining to a higher state of existence, are perceived, comprehended and made practical by means of the spiritual faculties; so these Priesthoods, allied and interwoven though they be, are diverse in their general powers and prerogatives, though entirely harmonious, in mutual and external workings, when administered in the spirit of righteousness.

Furthermore, to continue the comparison, it is the spirit, or higher part of man, which controls, directs and supplies the motive power of the body, being the vital mainspring of that wondrous piece of machinery, whose functions are carried forward by reason of the animation resulting from their union and normal operation. Even so, by analogy, it is the Holy Melchizedek Priesthood, holding the right of presidency over the Church, which exercises controlling influence and direction as to the whole; while imparting of its spiritual life and delegating a portion of its authority to the Lesser Priesthood, that it, likewise, may possess and wield its distinct and legitimate powers, and execute in their fullness the purposes for which it was designed.

The history, nature, duties, and authority of the Aaronic Priesthood, as exemplified in the lives and labors of its modern representatives—the Mormon bishops and their official associates—is a phase of government in the Church and Kingdom of God which cannot fail of interest to the Latter-day Saint reader, or to the student at large of ecclesiastical economy.

Let it not be supposed, because of a seemingly inferior title, and the limited or specific—though really magnificent—field in which it is called to operate, that the Priesthood of Aaron—the lesser, but still great, of two grand governing principles—is a thing to be lightly thought of or despised. A power which held sway in ancient Israel, through an almost uninterrupted tenure of fifteen hundred years; which ruled over judges and anointed kings; founded an empire and laid waste the cities of wickedness; which dictated, sanctioned or denounced with the voice of divine authority, the policy, civil and military, of some of the mightiest and most illustrious monarchs and



ORSON F. WHITNEY, APOSTLE, BISHOP, HISTORIAN, AUTHOR, POET. . . .

warriors of ancient times. A power which communed with the heavens and brought down angels from above; which officiated by Priest and Levite in the Temple of God at Jerusalem; receiving by Urim and Thummim and angelic visitation His august commands, as the oracles of Jehovah's will to His chosen and peculiar people. A power holding the keys of the Gospel of preparation, and unlocking the doors of repentance and remission of sins, when the "baptism of John" was proclaimed in the wilderness of Judea, and the coming of Christ was heralded by His forerunner to a faithless and unbelieving world. Surely, such a power is not to be depreciated or ignored, even in an age and dispensation more glorious.

And, as to later times, is not the history of this Priesthood written in imperishable letters side by side with that of Utah? . . . Is not its record interwoven and identified with that of every city, town, village, and hamlet within her borders? Are not its officers, under the controlling power of Melchizedek leadership, the actual founders of our settlements, the pioneers of tangible progress, the exponents of our material growth and prosperity? Is not this Priesthood, in fine, both as to intention and effect, the very root and granite basis of our temporal commonwealth? Hear what a local historian has to say in this connection:

"Perhaps the most unique ecclesiastical order of government belonging to the Christian era, is that which has sprung up in the Mormon Church in the organization and government of its bishops. It is altogether out of the common ecclesiastical order and church regime; and the duties and calling of those belonging to the Mormon bishopric have originated a form of government peculiarly its own. Indeed, this branch of the Mormon development has not only shaped considerable of the history of this peculiar people, but given to the world something of a new social problem.

"We may not be able to determine how much the influence and life-work of these bishops will in the future affect the growth

"This was written in the days when the activities of the Church were confined largely to Utah (then a territory) and the immediate vicinity.

of the Pacific States and Territories; but, so far as the past is concerned, we do know that the bishops have been the veritable founders of the hundreds of cities and settlements of Utah and some of the adjacent Territories. Moreover, as their government today exists, as potent as ever, and as, for the last thirty years, they have constantly magnified their social base-work, yearly acquiring an extended jurisdiction of territory, the government of the bishops may probably survive; if so, then will it be sure to increase its jurisdiction and power.

"Almost from the first organization of the Church, it was shown in the peculiar history of the people that the bishops were as the organic basis of the Mormon society, and the proper business managers of the Church. But it was not until the Mormons came to the Rocky Mountains that the society work of the bishops grew rapidly into the vast proportions of their present social and church government. . . . In the history of Utah, the diligent student can clearly comprehend the mission and government of the bishops. . . . In dealing with the history and the growth of Utah, and the founding and progress of our cities, enterprise, agriculture, manufactures, and commerce, we shall have occasion to continue our articles on the bishops and their government as society founders. There are no heads of society in America with so much unique subject matter for treatment, as there is in these Mormon bishops. They

absolutely represent a new social system. America is very familiar with political managers, but in these bishops we have a new class of society managers and organizers not known in any other commonwealth in the world."

The author of these extracts—whose views, taken from a non-Mormon standpoint, are singularly comprehensive and prophetic—in his assertion as to the unique character of this order of the Mormon Priesthood, no doubt expresses in part the astonishment with which the innovation of a temporal bishopric was and is still viewed, by those who have all their life long regarded it as pre-eminent a spiritual calling. The solution of the matter, to the Latter-day Saint, is found in the enunciation by his Church of the doctrine of a universal apostasy throughout all the sects of Christendom; their unlawful repudiation of Apostles and Prophets and the higher spiritual offices and ordinances of the ancient Church, and the unauthorized substitution of bishops, and other officers whose calling is almost purely temporal, as the spiritual leaders of the people. Loss of power in the Christian church, after the perpetration of such a wrong, was inevitable and to be expected. The House of God is a house of order, and any deviation or departure from the revealed principles which govern His economy, cannot but result in weakness and inefficacy, and if persisted in, deterioration and final downfall.

As to the writer's other comments, they not only sustain the position—which few if any of our readers will call in question—of the necessity for two Priesthoods in the Church of Christ, and dispel all ideas of insignificance or superfluity as associated with the lesser of the twain, but they also breathe forth a prophecy, suggesting more to the thoughtful mind than the mere words themselves express, concerning the possibilities wrapped up within the future of Mormonism.

We will venture further than he felt at liberty to go, and say that the "government of the bishops" will undoubtedly survive. Its destiny is fixed, its foundations cannot be shaken. Its influence and life work will affect the future, not alone of the Pacific States and Territories, but of the American continent and the entire world. Hand in hand with its great twin power, the Priesthood of Levi and Aaron will move steadily on to the goal and zenith of its coming triumph; where, like the moon in heaven's firmament, excelled only by the superior light whose splendor it reflects, it is destined to shine with more than pristine radiance in the fulfillment of purposes divine, and the establishment of that sacred Kingdom whose temporal power shall be felt and whose spiritual glory shall radiate from the mountains of Israel to the ends of the earth. (To be continued)

STANDARD QUORUM AWARD REPORT AND RECOMMENDATION

Quorum
Ward
Stake
Date
The Presiding Bishopric
40 North Main Street
Salt Lake City, Utah
Dear Brethren:

We submit herewith the record of the above mentioned quorum and recommend the issuance of the Standard Quorum Award for 1939.

Quorum Record

1. Did the quorum set up and follow the program recommended by the Presiding Bishopric as outlined in the quorum manual?
2. Did the quorum set up and follow a definite social and fraternal program?
3. Average percent of attendance for year
Number of members on Quorum Roll
Average number attending during year
4. Percent of total members filling assignments
Number filling assignments during year
5. Percent of members observing Word of Wisdom
Number of members observing Word of Wisdom
6. Percent of those who earned money who paid tithing
Number who earned money during the year
Number who paid tithing during year
7. Number of members participating in two or more quorum projects

President of Quorum

Adviser

Ward Chairman

Bishop

Stake Chairman

Just Seven Steps to win a Standard Quorum Award

1. Set up and follow a yearly quorum meeting program.
2. Set up and follow a yearly program of social and fraternal activities.
3. Have an average attendance record of 50% or more during the year.
4. Have 75% or more members fill assignments during the year.
5. Have 75% or more members observing the Word of Wisdom.
6. Have 75% or more of the members who earn money during the year pay tithing.
7. Have 50% or more members participate in two or more quorum service projects.

FRAMED POSTER
SHOWING STAND-
ARD QUORUM RE-
QUIREMENTS USED
BY PIONEER
STAKE.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for May, 1940 THE PRIVILEGE OF PAYING TITHING

DURING the month of May every organization and every member of the Church are expected to give serious consideration to the subject of tithing. This annual campaign is intended to direct the attention of Latter-day Saints to a definite obligation and a blessed privilege—the privilege of assisting in the building of Zion, in the development of the Church, in erecting temples and other Church buildings, and in carrying the Gospel message to the ends of the earth.

While Latter-day Saints are under obligation to contribute to the sustenance of the Church, the obligation coming as a direct commandment through revelation, it is nevertheless a glorious privilege. As a privilege, it is near to the hearts of those who fully understand the Gospel and are living according to its teachings.

In its personal application it is a privilege, in that it opens the way to countless blessings—not that the promised blessings can be purchased with money, but that the blessings can be secured by everyone through obedience to the law, through paying an honest tithing in the true spirit of tithing, through acceptance of the principle as given in the revelations.

When tithing is paid, all who are in any way involved in the transaction are blessed: the individual, through not only the blessings which come from above but also through the operation of a natural law. He who keeps careful account of his increase, who makes provision for and pays one-tenth of his income, becomes a better manager of his finances and is better able to direct the expenditure of the nine-tenths left for himself.

The family whose husband and father is a faithful tithpayer benefits by sharing in the blessings which are promised and through being taught thrift, economy, and honesty.

The Church benefits by having means provided for carrying on its work, for expanding its organization, for extending the blessings of the Gospel to countless thousands.

Tithing is God's law of revenue for the Church. As a law it applies to every member of the Church alike. The blessings, likewise, are promised to all who obey.

ITEMS OF SPECIAL INTEREST TO STAKE AND WARD AARONIC PRIESTHOOD LEADERS

A SUMMARY OF RECENT ANNOUNCEMENTS BY THE PRESIDING BISHOPRIC

IN ORDER more fully to express the actual relationship of the men who assist members of the bishoprics in the successful conduct of Aaronic Priesthood quorums, the term "adviser" will, in the future, be used to designate these brethren. They are advisers to the quorum officers. They should not conduct quorum meetings, or in any way replace or supplant either the members of the bishopric assigned to each quorum, or the quorum officers. They advise with them. There is no change in the responsibility or assignment of these brethren. Their real function has always been that of advising those in charge. As in the past, advisers continue to give the lessons, assist the officers in planning and conducting meetings and activities, looking after the welfare of each member, and assisting members in the filling of assignments. The only change is that of the name. They are hereafter to be called advisers. (Concluded on page 240)

YOUTH AND THE WORD OF WISDOM

THE series of articles to appear during the next few months under this heading have been taken by permission from the thesis of Sheldon Ross Hunt, seminary principal and youth leader. Excerpts will be made from the thesis treating particularly the effects of tobacco, tea, and coffee on the heart, and giving the results of actual experiments with young people. Much helpful information regarding the development and use of these drugs and poisons will be published.

Upon completion, the series will comprise a valuable collection of authentic and authoritative information regarding these enemies of health and happiness.

THE POISONS CONTAINED IN TOBACCO

TOBACCO is a poison, and contains not one but many substances harmful to the body. Among the principal substances found by chemical analysis of tobacco are: chemical salts, consisting principally of sulphates, nitrates, chlorides, phosphates, and malates of potassium, calcium, and ammonium. Other

constituents of tobacco are albumen, resin, gum, sugar, tannin extractive, citric acid, nicotianin, and nicotine.

"Chemical analysis of tobacco smoke: Nicotine, Pyridic bases, formic aldehyde, ammonia, methylamin, sulphuretted hydrogen, prussic acid, butyric acid, carbon monoxide, water vapor, and etherized empyreumatic oil, and tarry or resinous substances."*

The composition of tobacco smoke varies greatly and depends largely upon the nature of tobacco. Nicotine, generally regarded as the most active principle of tobacco, is partially destroyed during the process of combustion. Chemical analysis shows that cigarette smoke contains the least amount of nicotine and the pipe the most, a condition which is readily accounted for by the loose, open nature of the cigarette and the consequent ease with which it burns.

Prussic acid is known as the most deadly of drugs, and is used in the manufacture of military gas. Nicotine is also a deadly poison. In fact, there are sixteen poisonous properties found in cigarette fumes, some of which are deadly in very small doses.

SOMETHING ABOUT THE HISTORY OF TOBACCO

Tobacco belongs to the natural order *Atroneceae*, or night-shade. The most commonly cultivated plant *Nicotiana Tabacum* is glutinous, and is covered with a very short down; the stem is upright, four or five feet high; the leaves are lanceolate, from six to eighteen inches long; the flowers are terminal and rose-colored.

All of the tobacco plants are natives of America. The principal tobacco growing country is the United States, the chief localities being Virginia and Kentucky. It was cultivated first in Virginia in 1614.

It is generally supposed that America and smoking tobacco were discovered about the same time. There are, however, historical data to indicate that it was used in China many hundred years ago. This, however is doubtful. So far as we can determine, smoking tobacco in America had its origin among the religious ceremonies allied to devil worship.

Tobacco came into common usage after the discovery of America. It had its beginning in Spain and gradually spread through Europe. The practice of smoking has, since that time, become by degrees almost universal among all nations, despite the early efforts of their rulers to prohibit it. Little more than three hundred years ago only a few American savages used tobacco, but now it is consumed by mankind generally.

*Tobacco and Human Efficiency, p. 4. 1918, by Dr. Frederick J. Pack.



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APRIL INSTRUCTIONS FOR CHURCH-WIDE HYMN SINGING PROJECT

(See also page 203.)

By J. Spencer Cornwall

Glory To God On High—
No. 113—Giardini

THIS hymn is peculiar in that it contains two, three-measure phrases in the first line. The conductor should hasten the beats slightly in the final measure of each to insure prompt attack on the first measures of the phrases following. This hymn should be sung in a stately manner—forte throughout. The tempo should neither be fast nor slow. A slight retard may be introduced in the last two measures with good effect.

God Moves in a Mysterious Way—
No. 50

This hymn is to be sung to the tune catalogued as No. 50 in *L.D.S. Hymns*. It is in large measure a chant. The tempo should be slow so that all of the words may be sung distinctly and with emphasis. No special dynamic effects need be introduced. Reverence should characterize the style throughout. In directing it, it is probably best to follow the beat pattern of the three-beat measure, beginning with the up beat and using the divided beat on the first

and third beats of measures two and eight and the first beat of measures five and eleven.

Praise Ye the Lord—
No. 2—Stephens

This hymn is permeated with exuberance. It should be sung, as indicated, with animation, which demands a hastening tempo. The director should hurry his beats in the final measures of each phrase so that no lag may occur. The singing should be forte throughout.

NOTES TO THE ORGANIST

By Alexander Schreiner

THE organist should present these hymns in such a way that the choir or audience will joyfully sing in company with his playing. Attention to the following details will help bring this about: The announcement by the organ should be forte, with octave couplers drawn, no tremolo, no celeste stops. It should be played in a bold, heroic manner without haste.

Observe strictly the rests for breathing in numbers 2 and 113 as given. In hymn No. 50 the breathing rests must be inserted, giving the whole notes a value of three-quarters only. The repeated chords must all be separated clearly.

Melchizedek Priesthood QUORUM PROJECTS

(Concluded from page 231)

thousand pounds of meat were sold on the market, and eight hundred pounds were given to the Welfare Committee. The quorum still had ten pigs to put on the market in March of this year.

Eighteen registered sows have been put on the farms of the quorum members, thus bringing a better grade of pigs to the farmers in the valley. At the livestock show held in August, the quorum was successful in winning a number of prizes on their pigs.

The quorum garden was a success, and about two hundred cans of corn were prepared by the wives of the members.

The small farm that was rented provided work for one member during the summer. The harvest consisted of hay, potatoes, and about four hundred bushels of barley.

In addition to the above projects the quorum reports that they have helped the children of one member who died; that they finished putting up a crop of hay, cut, and thrashed the grain, and fenced the stack yards of one member who was injured and confined to a hospital for two months during the summer.

In conclusion, they report that they are converted to the Church Welfare work and find that it is creating a fine spirit among the quorum members.

SUPPLEMENTARY READINGS

(Concluded from page 232)

side and esteem in the same affectionate interest, the welfare of all, as they do that of themselves, and be in very deed fathers to the people. (*Ibid.*, 18:376.)

6. High Priests, Seventies, and ye Elders of Israel, are you this day prepared with wisdom and power to officiate for the living and the dead, and to lay a pure and holy foundation through your wives and children, that salvation may go forth to the rising generations; or have you neglected qualifying yourselves in your holy callings, and let the cares of the world occupy your entire thoughts and attention and your minds become dull, your spiritual armor rusty, and but little room found in you for the Holy Ghost to abide? (*Ibid.*, 4:154.)

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REPORT FROM PHOENIX SECOND WARD, PHOENIX STAKE, ARIZONA

ON December 17, 1939, the Phoenix Second Ward presented a spiritual program with Harvey Taylor as the speaker. A beautiful musical program also was rendered. In order to make the hall reflect the spirit, Ralph Holzer had spent three months painting pictures to decorate the chapel wall. This achievement was all the more remarkable since the artist has been confined to his bed almost continuously with arthritis. (See pictures on page 238.)

REPORT FROM GREAT FALLS M. I. A.

A LETTER from President Angie Warrick of the Great Falls District reports the successful conducting of Gold and Green Balls in the branches. One of the noteworthy features is that since tobacco is not used, many non-members of the Church are attracted to the M. I. A. dances. It was as a result of attendance at one of these balls that a very fine young woman, a Methodist, began to investigate the Latter-day Saint religion and finally was converted.

CHURCH-WIDE HYMN SINGING SPONSORED

FOR instructions on M. I. A. cooperation in the Church-wide hymn-singing project see pages 203 and 236.

RADIO PROGRAM OFFERS STUDY OF YOUTH AND CRIME

WHAT is the effect of court procedure on young offenders? What is the effect of prison and reformatory confinement? Does our society educate such youth to further crime, or restrain them? Do present methods really protect society? What is the cost in human waste, taxation, and the continued loss of life and property?

A series of programs currently being heard over the stations of the Blue network of the National Broadcasting Company each Monday evening (5:15 p. m. over KUTA in Salt Lake City) turns the searchlight of study and investigation on these and other problems related to improving the system of criminal justice for teen-age offenders. Entitled "Youth in the Toils," the program is sponsored by the American Law Institute.

Sympathetic interest and active co-

operation on the part of Church members is being sought by the Utah State Bar Association.

Men-Gleaners

M MEN AND GLEANER SUPERVISORS' "QUIZ"

ARE you going to complete the course, *Youth And Its Religion*, in all of your wards?

Do you feel pretty good—"just pretty good"—about what you have accomplished in: 1. The banquet? 2. The reading course book? 3. The theme project—a friend's need is my opportunity? 4. Sunday Evening Firesides?

Measure your success by the following scale of evaluation:

Has the attendance increased?

Is there greater interest than when you started?

Has the conduct of the group changed for the better?

Gleaners

Hazel Breckbank, chairman; Katie C. Jensen, Vella Wirtel, Freda Jensen, Grace Nixon Stewart, Helena W. Larson, Florence Pinnock, Marie Waldman.

WE are thrilled with the reports of so many wards binding their sheaves. The most delightful and original programs and ceremonies have been given in the field.

The following program which was presented on a Sunday evening at a ward M. I. A. meeting in honor of the binding of a ward sheaf may be helpful.

1. The audience was seated, but the Gleaner Girls were all gathered in an anteroom.

2. Soft music was played while the girls entered and took their seats in a group. They each carried a small spray of wheat.

3. The president of the Y. W. M. I. A. presided. She welcomed the audience and explained the accomplishment that had been achieved.

4. Prayer.

5. The president introduced the ward Gleaner leader and turned over the meeting to her who announced the following numbers.

6. Singing.

7. The Gleaner president gave a brief history of the Gleaner movement in the Church.

8. Singing—"The Bridge Builder," by chorus.

9. Four Gleaner Girls stepped forward and each one repeated one of the parts of the Sheaf. While this was being done the four parts of the Sheaf, one after the other, were flashed before the audience by means of a box light. In the center above these box lights was a big electrically lighted letter "G." This effect was very beautiful.

10. The story of Ruth was given by a Gleaner leader.

11. The Gleaner Girls all stood, marched forward, crossing in front of the audience, and each laid her spray of wheat on the pulpit. After the wheat was all placed, the leader tied them together, thus binding the Sheaf.

12. Brief addresses were made by the bishop, the Y. W. M. I. A. stake president, and a member of the General Board.

13. Closing song, "Carry On."

We are grateful for your fine cooperation. Good luck and happy gleaming.

Your Gleaner Committee.

SPECIAL INTEREST GROUPS

UP to February 15 reports coming in to our office show two hundred and forty-one Special Interest Groups in one hundred and fifteen stakes. Seemingly the interest in these groups has grown by leaps and bounds since the first of the year. In one stake it was found that eighty-five per cent of the members of the Special Interest Groups had not been attending Mutual before.

What do you think? Will organization of such groups in your community fill the need of your people over twenty-five years of age? Perhaps in some distant corner of a ward there is one or several waiting to be invited to join M. I. A. Shall we ever keep in mind that Christ left the ninety and nine and went out after the "one"?

Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood Winters, Floyd Eyre, Aldon Anderson, John D. Giles.

ATTAINMENT RECOGNITION

STAKES which by June have met the Explorer Attainment Standards set forth on Page 30, Log No. 9, will be appropriately recognized at the next June Conference. The requirements involve organization of troops, registration of Explorers, and advancement in the Explorer program. The standards set up are very reasonable and can still be reached by many stakes if some effort is put forth in the next few weeks.

JUNE CONFERENCE

EXPLORER and Scout leaders will find very interesting department activities for them to participate in and enjoy at the next June conference session. New policies and instructions now being prepared and new publications affecting M. I. A. Scouting will be featured. Demonstrations which will be generously used and well planned department clinics now in the process of organization will prove valuable aids and a source of inspiration to all who attend.

Stake leaders should endeavor to organize every possible unit and register every available Scout and Explorer before June Conference.

WHY SHOULD AN EXPLORER REGISTER?

THE unregistered Explorer merely nibbles away at several Explorer projects and activities. He may practice Vanball but cannot play in a stake or council tournament. This is also true of other athletic activities in the Explorer program, such as softball, swimming, track, and archery.

The unregistered Explorer may read the Reading Course book and participate in promoting the Theme Project of the M. I. A., but unless he is registered he cannot become an Arrowhead Explorer.

The heart of the Explorer program, involving a program of personal analysis, growth, and advancement, is practically unavailable to the unregistered Explorer. He must sit on the side lines, watching his companions play and enjoy the game of Exploring. The vocational and hobby projects in which the registered Explorer is entitled to guidance and encouragement, the formulating of a code of conduct, expeditions, leadership opportunities, all of which contribute directly toward personal development are available only to the registered Explorer. He fails to develop a healthy social consciousness and group loyalty in his recreational life. Group service performance, which is a fundamental part of Scouting, becomes a source of rich satisfaction to the registered Explorer.

The M. I. A. has agreed to use the Explorer program of the Boy Scouts of America because of its many fine possibilities for character development. It harmonizes admirably with the program and ideals of the Church.

If the heart of the Explorer program involving the ranks of first and second Honors is earnestly promoted boys will soon realize that they cannot "get by" unless they are properly registered.

EXPLORER VANBALL TOURNAMENT

THE Tenth Annual Vanball Tournament for Explorers was held at the Deseret Gymnasium, February 23-24. Logan Ninth Ward of Cache Valley Council won the Inter-mountain Championship, defeating another Logan team from the Fifth Ward by a narrow margin. Both teams represented the Cache Valley Council.

The third-place winner represented Fairview, Utah, and the Utah National Parks Council. Other winners in the order named were as follows: Fourth place—Logan First Ward, Cache Valley Council; Fifth Place—Emigration Ward, Salt Lake Council (this team won the consolation championship); Sixth place—33rd Ward, Salt Lake Council; Seventh place—Manchester Ward, Los Angeles Metropolitan Area

Council; Eighth place—Kaysville Ward, Ogden Gateway Council.

Other teams participating included representatives from Fairview, Wyoming, and Pocatello Third Ward of the Tendency Council; Osgood and Idaho Falls Fourth Wards of the Teton Peaks Council; Ogden Seventh Ward of the Ogden Area Council; Provo Second Ward of the Utah National Parks Council, and Nibley Park and Le Grande Wards of the Salt Lake Council.

Each team was presented with a participation ribbon, and the winning team members were awarded official Explorer sweaters.

The All-Star team selected by tournament officials included: Reed Briggs, Fairview; Paul Southwick, Thirty-third; William Busby, Emigration; Junior Bertelson, Logan Fifth; Alvar Smith, Logan Ninth; Frank Jones, Logan First. Honorable mention: Reed Hurst, Logan Ninth; John Walker, Ogden Seventh; Kay Young, Idaho Falls Fourth.

1. First Gold and Green Ball held in Logan 4th Ward, Cache Stake.

2. 25th Anniversary of Bee-Hive in Pocatello Stake.

3. Crowning of Stake queen in Layton Ward.

4. West Layton Ward float—Stake President Arnold D. Miller leading grand march.

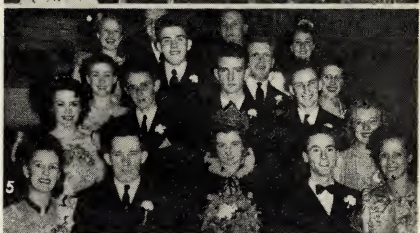
5. West Jordan Stake queens and escorts, one queen from each ward.

6. The Gleaner Girls' Chorus of the First Ward in Idaho Falls.

7. Winning road show act "Peace Triumphant," 32nd Ward, Pioneer Stake. Written by Alfred Birrell; directed by Alene Birrell.

8. Herbert E. Turley, made Eagle Scout in November of 1939, has thirty-six merit badges and is a member of the Alamo Area Council of Boy Scouts of America in San Antonio, Texas. He is fourteen years old.

9 and 10. Church paintings by Ralph Holzer made for Phoenix Second Ward Christmas service. (See story, page 237.)



Juniors

Martha C. Josephson, chairman; Emily H. Bennett, Lucien J. King.

"HAPPY DAYS ARE HERE AGAIN"

APRIL with its showers and flowers, hopes and thrills, with Spring in the air. While none of us can offer a measuring rod for work done in service in M. I. A., there are three rules of leadership when one is trying to measure the effectiveness of a season's work. Let us ask ourselves three questions. Has the membership increased? Is there greater interest? Has the conduct of the members in the group improved?

The final lessons in the manual offer great opportunity to give the girls happy things to remember and a good send off for summer vacation.

In the lesson "All One Family" there is a wealth of rich material. If presented properly, the Juniors will feel a love for the great human family, will understand the meaning of the word "neighbor," and will taste the sweetness of "I am my brother's keeper." Give the girls a feeling that we are all brothers and sisters under the skin, and that there is one Father over all. If the subject of war should come into the discussion, point out the fact if there were enough love there could be no war. Conduct a little "quiz" on inner traits of character that might bring about a spirit of peace in the world. What can the girls do to bring peace into a community, into the home, into their own hearts?

THERE are many fears in the hearts of young girls. Sometimes those fears are inherited from parents or from lack of understanding, from disappointments in those around them, and from their own mistakes. How little they realize that when there is sufficient faith there can be no fear. That fear is an instrument in the hands of Satan is quite a foregone conclusion. The girls should be made to realize that the spirit of the Lord must be encouraged to stay near us through prayer, attendance at Sacrament meeting, being baptized, living a good Mormon life. If possible read the poem called "If" to them.

"Lest I Forget," "My Story."

Let's change the title around a little for this one lesson. Have the girls begin the class by telling the most interesting event in their lives, the most ridiculous moment, the time when they were most happy. Then show a few "My Story" books. Leave the girls in the mood to write experiences and their own intimate stories during the summer.

Bee-Hive Girls

Ileen Ann Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Andersen, Ann C. Larsen, Minnie E. Anderson, Lucienne Clark Fox.

BEE-HIVE WEEK in May will bring to a high peak the activity for the first five months.

SILVER JUBILEE SWARM DAY

This year, naturally, Swarm Day exercises will be built on the theme of our Silver Jubilee. Part of the activity should be indoors, in the chapel if possible, or at least where the audience of mothers, fathers, and friends may sit down and enjoy a well prepared program climaxing the year's work. This should be followed by another period of about an hour spent in the out-of-doors, with games, dancing, and colorful activities, or in the recreation hall where the handwork of the girls is displayed, refreshments served, and games or dances presented.

Program for the Chapel

It is suggested that the theme be in the spirit of a contrast between Bee-Hive in 1915 and in 1940. Flowers and Bee-Hive insignia should be used around the hall, music played as the audience arrives, ushers assigned to seat all former Bee-Hive girls and Bee-Keepers in a special section. Effort should be made to see that every woman in the ward who has been a Bee-Hive girl receives a special invitation. Bee-Hive song, prayer, and welcome by the stake Y. W. M. I. A. president. A short talk explaining the purpose of the Day of the Swarm, our Jubilee Year, and introducing "Bee-Hive Flashes, 1915-1940." This is to be a series of tableaux or scenes on the seven Fields contrasting the way a cell was filled in 1915 to the manner and equipment used in filling a similar cell today. A continuity reader, Bee-Hive girls' singing, and background music should be used to tie the scenes into a coordinated unit. Dialogue might be used in some of the scenes if desired.

A large brown hive with a silver base stands in the center of the platform. It has the usual seven sections representing the seven Fields. Each section, however, is made independent of the others, brown on one side and silver on the other, so it may be turned individually over to the silver side and placed in position on the hive. If the hall can be darkened and only a spotlight used it is most effective. After an appropriate introduction, a group demonstrating a cell in the Field of Home, as it might have been done in 1915, is spotted with the light on the left side of the hive. When the business of this scene is finished the light moves to the large center hive where two girls take the top section of the hive and turn it over to the silver side. Then the light spots a group on the opposite side of

the hive showing the filling of a similar cell in 1940. One section of the hive is turned as each of the other Fields is portrayed. It will be most effective to leave the Field of Religion until the last, bringing out the fact that this Field has not changed. After fourteen scenes have been shown, the hive will be all silver. Each silver section will have on each end one blue letter so that when complete the words "Silver Jubilee" will go around the hive. The door of the hive also is blue.

Wherever possible, mothers of the girls, or women who actually were filling cells in 1915 should be used in the groups. Costuming the old-fashioned equipment will make it colorful and different.

The following are cells taken from the 1915 Handbook which might be contrasted with some of the cells in our present handbook:

Home—

Iron a shirt waist (old-fashioned iron).

During one month care for two kerosene lamps.

Do three hours of housework daily for a month (equipment might be hand brooms, sweeping compounds, a wooden chopping and mixing bowl, long aprons and dresses, dusting caps, leather duster, etc.)

Gather two quarts of wild berries and make into jam.

Health—

Demonstrate the principles of elementary bandaging, and how to use surgeon's plaster (old roller bandages); ride a bicycle forty miles in five days; walk forty miles in ten days (walking to school as compared to the automobile and bus that take students today).

Domestic Art—

Make two shirt waists; make a hat or trim two hats; tat two yards of lace; make a dress (difference in style and methods); dress dolls for children; mend six pairs of stockings (cotton and wool); embroider (difference in style of work).

Out-of-Doors—

Harness a team and drive fifty miles; build a tree house sufficiently large for two girls to sleep in; camping (difference in hiking clothes).

Business—

Clear sagebrush off one half acre of land; write a paper on vocations for women; write a business letter ordering from a catalogue; get three new subscriptions to the *Young Woman's Journal*.

Public Service—

The lives of three inventors (new inventors and inventions since 1915); the lives of five artists (bring out modern art trends); sing in a duet or chorus (music of that day).

Religion—

Name the General Authorities; every day for one month repeat the first and second great commandments; (today we have our theme project on the same subject).

Other points of difference might include:

1. Membership was open to all Y. L. M. I. A. members; 2. dress a rather short skirt (or bloomers for a hike) with middy-b blouse and neck tie; 3. pay dime fund for current year.

This presentation should be followed by the presentation of awards. In most cases it is quickest and most practical to have a march played and the girls come in a single line up and across the rostrum, saluting as they receive their awards.

Program for the Recreation Hall or Lawn

A display of work done in Bee-Hive groups during the past year. Actual demonstrations of cell-filling are often more interesting than set displays. An interesting special feature would be a 1915 display. Many women in your stake will have books, awards, hand-work, etc., from the early years of Bee-Hive. Invite them to bring them for display.

This is folk dance year. At June Conference, on the great Saltair dance floor, Bee-Hive girls will present colorful folk dances. We should like this to be a culmination of Swarm Day folk dance demonstrations in every stake. The dances which are to be used are the "Swiss Walking Song" and "Gustav Skol." One other demonstration number will also be presented. Copies of these dances may be obtained from the general office.

Best Stakes for the best Bee-Hive Week in twenty-five years.

A Family of Beehive Enthusiasts

(Concluded from page 219)

We have studied the clouds and the stars and have gathered information to fill cells, at the zoo and the aquarium, at the museum, and at the planetarium, and we filled Bee Line No. 19 at the World's Olympics. We have enjoyed the vegetation and pressed leaves of trees and shrubs from the cold north to the sunny south; we have hunted flowers from the blue gentian of the high mountains of the West and the Edelweiss of the Alps to the orchid, growing wild in Cuba. We have marveled at the ferns, from the black-stemmed dwarf ones growing in the crevice of a rock at 9000 feet elevation to the giant ones of Panama.

We have found many, many varieties of grasses and learned of the sedges and rushes. We have hunted cacti on the desert and thrilled over the marvelous collections of cacti at the Botanical Gardens in Berlin and in Huntington Park at Los Angeles, California.

We have been awed by the grandeur of the great National Parks from The Grand Canyon to the Yellowstone and as we walked over the lava of the "Craters of the Moon."

We have loved the butterflies and been much interested in the insects. Several of us stumbled onto the habitat of the dragon-fly, where large black water bugs were changed into the winged fly, and we watched myriads of these lovely, blue, gauzy-winged creatures as they still hovered over the small lake.

We have been interested in the invertebrates, the tad-pole evolving into a frog, and we have watched that wonder of wonders, a snake shedding its skin—not slipping out of it, as we had supposed, but working it off, inch by inch through its own efforts, crawling under a tree-branch and over a tree branch, pushing the skin back little by little, then along the side of a branch, rubbing the right side, turning and coming back to rub the left side as it came, showing remarkable intelligence. Now it has stopped to drink, not to lap up the water with that ever-moving, forked tongue, as we had thought it would, but by plunging its head in the water to drink like a horse, then back again to its task of getting rid of that old coat. For six hours we watched it and estimated it would take at least another hour to rid itself completely of the old covering, but what a glistening, gorgeous new coat it wore!

We have hunted fossils in the rocks and found many—brachiopods, cephalopods, from tiny ones, smaller than a dime, to those with a diameter of six and eight inches, and fucoids, from white and pink to gray and brown. We have studied petrified wood. We know that amber comes from solidified tree-

gum, and that opals evolved from petrified wood.

This is a wonderful and beautiful world, and we are grateful to the Bee-Hive organization for the inspiration and the opportunities it has given us to use our eyes and see nature as it is.

May it continue to interest mothers and daughters, to fill their lives with a quest for knowledge and bind them yet closer as they fill cells together, is our sincere wish.

Aaronic Priesthood

(Concluded from page 235)

STANDARD QUORUM AWARD ATTENDANCE REQUIREMENT REDUCED TO 50%—RETROACTIVE IN 1939

To make full allowance for members away from home, at work, or at school, those whose employment prevents attendance at quorum meetings, or who for other reasons, are not available for Priesthood activity, and for lack of attendance during the vacation season, the attendance requirement for the *Standard Quorum Award* has been reduced from 60% to 50%. Quorums reaching this standard in 1939 are entitled to the award, provided the other six requirements were met.

In computing the attendance, the names of all members of the quorum are to be counted against the average attendance for the entire year. No deductions or allowances of any kind are to be made.

Stake chairmen of Aaronic Priesthood are requested to have all quorum rolls checked and recommend to the Presiding Bishopric all quorums which have reached the standards set.

MONTHLY REPORTS TO PRESIDING BISHOPRIC NOW REQUESTED

The new Monthly Report books for stakes and wards are now ready and are being sent to stake presidencies for distribution. *One copy of the stake report is now to be sent to the Presiding Bishopric.* Each sheet in the book states to whom that sheet is to be sent. Please note that the *white sheet in the stake report book is to be sent to the presiding Bishopric not later than the 15th of each month.*

As this is the only detailed report requested on Aaronic Priesthood activities, it is *extremely important that the report be sent in from every stake every month.* In the new plan of stake priesthood conferences the information called for in the report is indispensable.

The Church Moves On

(Concluded from page 223)

Corning Ward, Gridley Stake, has been disorganized and transferred to the California Mission, to function as a Sunday School in Shasta District.

Grays Harbor and Raymond branches, Seattle Stake, have been transferred back to the Northwestern States Mission.

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The Church Moves On

WELFARE ACTIVITIES FOR 1940 FORECAST

NEWEST building projects in the Church Welfare Plan include the construction of a \$100,000 grain elevator at the Salt Lake regional center, on which work is already in progress, and the acquisition of the former Utah Radio Corporation building to house Deseret Industries, which will move into its new quarters some time in July.

Assignments for the coming year made recently to the sixteen stakes comprising the Salt Lake Region introduce several new activities and provide for enlargement or intensification of those already undertaken. Projects include dairying, livestock production, poultry-raising, wheat-raising, production of quotas in a variety of fruits and vegetables, providing of building materials, cash and labor donations, machinery-reconditioning, cereal preparation, soap manufacture. Committees have been appointed to make a survey of housing conditions and to make a study of hospital service preliminary to undertaking specific projects in these fields. Finding permanent employment for those out of work remains the most serious problem and will continue to be the first consideration of all Welfare effort.

A complete report of both accomplished and intended activity in the Church Welfare Plan will be presented at the general conference in April.

TABERNACLE RECEIVES MAJOR IMPROVEMENTS

TO provide adequate ventilation and to cool the air in summertime, four large air-conditioning units are being installed behind the galleries in the Salt Lake Tabernacle. Work may be completed by April general conference.

As a precautionary measure to insure the life of the pioneer structure, all wooden piers supporting the flooring are being placed in metal guards filled with odorless creosote and resting upon stone or concrete bases.

Recently completed has been the installation of steel anchorage in the ceiling to guard against plaster coming loose.

DRAPER MARKER HAS DOUBLE PURPOSE

A MONUMENT unveiled February 23 in Draper by the Ebenezer Brown Camp of the Daughters of Utah Pioneers pays tribute to the late Dr. John R. Park, one of Utah's leading educators, for his eight years of teaching in the community, and also marks the site of the "Old Meetinghouse," which preceded Draper, as well as the site of the Draper fort, an adobe structure built by the Mormon pioneers. Stone for the monument came from the south step of the "old white church," first schoolhouse in the district.

February 28, 1940

Principal speaker on the occasion of the University of Utah's Founder's Day observance was President J. Reuben Clark, Jr., of the First Presidency. In addressing more than two hundred alumni groups gathered together at special banquets in various parts of the country, President Clark urged that college training be made available to the humble as well as to those of means.

March 3, 1940

Dr. C. Douglas Barnes was sustained as president of the Long Beach Stake, succeeding President John W. Jones. Virgil H. Sponberg was moved from second to first counselor, and Melvin E. Miner, Park View Ward bishop,

was named second counselor. Wendell Wride remains stake clerk. Elders George F. Richards of the Council of the Twelve and Samuel O. Bennion of the First Council of Seventy directed reorganization.

March 8, 1940

The Church provided the building space for the new Felt Play Center opened in Salt Lake for children and adults living in the business district. Bishop Joseph Wirthlin of the Presiding Bishopric spoke at the Center's formal opening.

March 10, 1940

President Rudger Clawson dedicated the Roy Ward, Weber Stake, chapel and recreation hall. R. P. Greenwood is bishop.

The Growth of Utah's Iron Industry

The history of Utah as an iron-producing state really begins in 1922, when Columbia Steel Company, operating a rolling mill at Pittsburg, California, announced its incorporation for the purpose of producing pig iron, coke and by-products from raw Utah materials.

Prior to that time early settlers of the state dating back as far as the Mormon migration recognized the possibilities of iron production in the new territory. From time to time the surfaces of rich ore bodies were scratched and varying crude attempts were made to develop an iron industry.

The Mormon Church was among the first to recognize the value of Utah's iron deposits, and as early as 1851 encouraged the settlers of Cedar City to attempt a development. In 1852, a primitive blast furnace was built by the community and on the morning of September 30th, 1852, the first pig iron manufactured west of the Mississippi River was tapped off. So important was the embryo industry considered that the early settlement was divided in two groups. One of these attended to the necessary agricultural needs of the community while to the other fell the task of operating the iron works.

The arrival of the railroad in the 60's caused the price of pig iron to drop and Utah's new industry soon became inoperative. In 1883, the industry had a short revival. However, projected markets did not materialize and again the operations closed down.

They remained so until 1923, when the newly formed Columbia Steel Corporation broke ground at Ironton, near Provo, for the construction of a modern type five hundred-ton blast furnace. At the same time the Corporation acquired additional rolling mills at Torrance, California, as an outlet for the iron.

Iron claims on Iron Mountain west of Cedar City were acquired; coal properties at Sunnyside, near Price were added; a battery of by-product coke ovens, later to be doubled in capacity, were installed, and on May 2, 1924, one hundred tons of Utah iron were tapped from the furnace and shipped to Columbia's California mills.

On June 7th, of the same year (1924), the State of Utah officially recognized its newest industry by proclaiming Utah Steel Day. For the occasion an iron bell cast at Cedar City was used to announce the ceremony.

In 1929, Columbia Steel Corporation announced the sale of an option to the United States Steel Corporation for the purchase of Columbia's properties and assets. In 1930, the deal was completed and Columbia Steel Corporation became Columbia Steel Company, western subsidiary of the world's largest steel manufacturer.

During its years of operation Columbia Steel Company has contributed materially to the growth and welfare of Utah. The Company payroll within the state approximates one million dollars annually, while freight moved annually brings substantial revenues to the railroads of the state.

In addition to producing an average of five hundred gross tons of pig iron daily, the Ironton plant operates fifty-six coke ovens of fifteen-ton coal capacity each. Some 1,125 tons of coal are coked each day, producing approximately six hundred tons of metallurgical coke, thirteen million cubic feet of gas, thirteen thousand gallons of tar, together with a quantity of ammonium sulphate and motor fuel.

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WOMEN MUST WAIT

(Continued from page 220)

go on his mission, and trust in the Lord to take care of the rest.

The next few days were busy ones for Linda. At Sacrament meeting the next Sunday the bishop announced Jerry's call and invited everyone to his farewell on the following Friday evening. After that, Jerry bore his testimony. Listening to his rich young voice proclaiming his desire to serve the Lord, Linda felt her anger melting; and yet, why couldn't he serve just as well with her? No, she would never forgive him.

The next morning, after breakfast, she requested her father's permission to sell her acre of land. Mr. Crandall, however, was a bit skeptical. "The land market isn't so good right now, Honey. Besides, I thought you were aiming to give that acre to Jerry for a wedding present."

"Maybe I was," said Linda, "but there won't be any need for a wedding present now,"—try as she would, she couldn't quite keep the catch out of her voice—"so I'm going to sell it and use the money to go to business college. If he can go away and make a new life for himself, I guess I can, too."

MR. CRANDALL studied his daughter shrewdly. He understood her hurt, and he couldn't help admiring her determination, but he knew it was misdirected. However, he reasoned, given a little time, she would find herself. His eyes twinkled. "Mebbe I can make a deal with you," he said. "There's rich soil in that acre. It will grow mighty fine potatoes. Suppose you lease it to me for a couple of years, and I'll pay you by the month for your schooling. How soon are you planning to leave?"

"I want to go as soon as I can," said Linda, "but maybe I'd better wait until we get the fruit taken care of." She turned quickly to the window and looked out over the broad acres of farmland on the other side of her mother's kitchen garden. A sharp little pain tugged at her heart. Maybe she didn't hate the farm so badly after all. It might be hard leaving it. Oh, why, when life seemed to be going along so beautifully, did something like this have to come up? Why wasn't Jerry satisfied to stay home and marry her, and the two of them find happiness together?

Friday was a terrible day. She had refused definitely to go to Jerry's

farewell. The pain in his eyes at her refusal had almost weakened her decision, but she had steeled her heart against him. If he really cared, all this could easily have been avoided. Yet, as he said "Good-bye," something about his solemn finality struck cold fear to her soul.

At seven-thirty the family departed for the meetinghouse, all except her and Grandmother, who was too old to go out any more. After they had gone, Grandmother suggested a game of checkers to pass the time. Linda brought out the board and checkers, but her mind was not on the game. Neither, it seemed, was Grandma's, for she began to talk. "You girls today; you're mighty spoilt. Now in my day, a girl was willin' to sacrifice for the man she loved—and she had to do it, too. A man had to be mighty fussy in those days about the kind of a girl he married. He had to have a real helpmate. It took more than a pretty face, and stylish clothes, and soft words, to pull a handcart across the plains. What with fightin' Indians, and endurin' cold, and starvation, and bearin' children with no help nor anythin'—those were the things that proved a woman's worth. But if she loved and trusted her man, and helped him all she could, why things usually worked out all right."

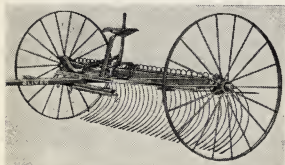
The uncertain old voice wavered and stopped. Grandma closed her eyes and presently her breathing was punctuated by soft little snores.

Linda sat quietly by the fire. In her mind was a picture of those women who hoped and planned, worked and waited, and sacrificed and gave selflessly. She seemed to hear Grandma's words again, "But if she loved and trusted her man, and helped him all she could—" Suddenly she got up and arranged the afghan over Grandma's weak old knees; then she ran softly upstairs and began to change her dress. She gave her hair a final pat and slipped into her cape. She ran lightly down the stairs and out into the night.

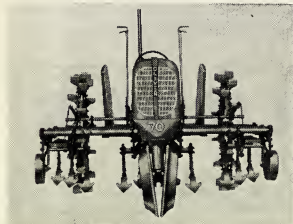
The meetinghouse was brightly lighted, and Linda could hear the music a block away. That meant the program was over and they were dancing in the amusement hall. She did not want to meet and talk with anyone else until she had seen Jerry, so she tiptoed to one of the windows, and looked in. She searched among the dancers but he was not there, so

(Concluded on page 244)

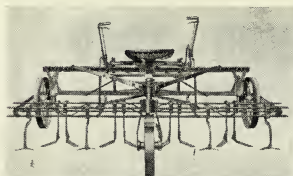
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AND MANY

LOCAL

DEALERS

Women Must Wait

(Concluded from page 242)

she hurried into the chapel. It was empty, but the door leading into the bishop's room was ajar. Linda heard the bishop speaking, and stopped.

"I'm sorry, Gerald, that this hasn't turned out as we expected. The last years haven't been too good for the farmers, and I guess the men just couldn't afford to give any more. We were expecting a good-sized contribution from Mr. Crandall that would have made up the deficit, but he said he couldn't afford it now. He has had an unexpected expense come up quite suddenly. If the way isn't opened by the time my son returns from his mission, you can go then and I'll be able to help you."

"It won't be necessary to wait any longer, Bishop Williams." Linda's voice sounded strange in her ears as she walked into the room.

"You see, my father's unexpected expense was for me, but, I'm sure I won't need it now. I'll be much too busy sewing piece quilts and making rag rugs for our home. . ."

"Linda!" She heard Jerry's voice, and turned to meet his eyes, but couldn't because her face was buried against his coat.

THE IMPORTANCE OF THE IMPROBABLE

(Continued from page 211)

ago, whether by chance or by direction, and the importance of this improbable happening was to bring into being our own planetary system of worlds, one of which, the earth, is our present abode.

IN our daily affairs of life, we are continually seeing those things happen which to us may seem highly improbable and to others certain events connected with the coming forth of our religion, when considered purely from a rational standpoint, seem highly improbable. They seem so improbable that it is often very difficult, if not impossible, to convince others of their truth by using reasoning methods alone. While they have in them nothing of the elements of the "gambler's chance," viewed from our limited perspective, they still seem to be improbable. Consider the virgin birth of Jesus. The idea that this miracle actually happened is scoffed at among coldly calculating men and women—even among those who call themselves Christians. They argue that, if you ask this mother and that

mother, until you have asked a million or even a hundred million mothers, you will always receive the same answer: that it has not happened to them. And yet, the improbable did happen, and under such humble circumstances that it created little curiosity. But look at the tremendous consequences of that event which was so seemingly improbable judged by standards of pure logic and reason. Nothing has had such a deep effect upon the shaping of human lives and the destinies of nations as the birth, the life, and the resurrection of Jesus.

And so, when some of our young people who have begun to have a little higher learning (so-called) begin to wag their heads in doubt when reading or discussing Joseph Smith's first vision, they should think twice before making a decision. Highly improbable from some points of view, yes; but as I have tried to show, highly improbable things do happen, whether by chance or by direction, and when they occur, their impact upon society is very great. And so, this great event, although cast aside in most

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Enjoy the inspiration and instruction of such eminent educators as Margaret S. Chaney, Henry Neumann and Howard W. Odum—all of whom will conduct courses through the six-weeks summer session.

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The Importance of the Improbable

intellectual circles as unbelievable, because so improbable, will go on shaping the lives of millions of individuals and will yet be a major factor in the destinies of nations.

And, let it be remembered that when we accept the existence of a Higher Intelligence guiding human affairs, that which seems improbable to the human mind is but a manifestation of an intelligence above that possessed by us. Man does not know everything—therefore, that which seems improbable to him, may be the most probable to One who knows more.

Pilgrimage

(Concluded from page 215)

taking up the Bible I began to read the passages which portrayed the Christian life. Then I started to check up, asking myself if I measured up to all the various requirements, so anxious was I to make a complete surrender to my Heavenly Father's will.

"I finally concluded that I was living a true Christian life, and, thinking aloud I said, 'Yes, I am now doing *everything* that is right in the sight of God,' when, out of the silence of the room, a voice said, 'How about smoking; is that right?' I turned hastily and replied, 'Of course it is right; there is nothing wrong with that; everybody smokes. The voice spoke again, 'Is that right? Is smoking right?'

"I became weak from the experience and tried to shake off the impression, but it was impossible. At last, unable to do anything or think of anything else, I decided to abandon this habit too.

"I was an inveterate smoker, bought my cigarettes by the thousand, kept a number of pipes and a large supply of tobacco always on hand in convenient places in the house, for I smoked everywhere and all the time.

"I now took a strong-box and placed in it all the things pertaining to smoking, leaving nothing out to remind me. Locking the box, I carried it upstairs and placed it on a top shelf in the farthest corner of the attic and said to myself, 'Now I have given up smoking, and I believe I have done all that the Lord requires of me.'

"But, carrying my smoking outfit to the attic did not affect my lifelong habit, for the cravings for the

weed began immediately and increased as the day wore on. I went to bed, but sleep was impossible; in the morning I was almost ill, but determined to carry out my resolution. As the new day continued, my condition became worse and worse until I was nearly mad with the longing to smoke; and finally, when I could bear it no longer, I went back to the attic, brought down my box, and once more placed it on the table in the library and opened it. When I looked at the contents a wave of shame came over me at my failure to carry out my purpose, and, falling on my knees by a chair, I cried, 'Oh

God, if You want me to do this thing, You've got to help me; I cannot do it alone.'

"When I arose from my knees the desire was gone, and never from that day have I smoked or even wished to smoke."

Five years after this occurrence, the Colonel retired from the army and since that time has devoted his means and energies to the service of mankind. When last I knew of him he was doing a wonderful work in India, building schools, reconstructing churches, and assisting in the work of the Church of England Missionary Society.

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The Water Hole

(Continued from page 213)

ing that bad old customer with the shovel that was leaning against the wagon. I cut his head plum off and then sent Enoch to bury it. Poor Jimmie, he turned so pale I thought he was going to faint, but he could not say anything. You know, he went deaf when he was a year old. Had the meningitis before his mother died.

"We decided that Mr. Lamb and I would go hunting after water and that we had better go in different

directions. We agreed to be back an hour before sundown so as to have time to get the horses to water before dark. We each took the best horse we had, a bucket, and our lines. Maybe you will wonder why we took our lines, but you will find out.

"We decided our best chance was to follow up the lowest places in the country and find some dry washes, because once in a while when it rains heavy the flood waters will pour over a sandstone cliff and wear and dig out a hole at the bottom that will stay full of water for

months. I remember Mr. Lamb went west and I went east. We told the boys to scout around but to stay together and not to go over two miles from camp and above all to watch out for snakes and water.

"A LONG ABOUT four o'clock I came to a place that looked good from the lay of the country. I could see where the water had poured over a bluff a hundred feet high. It was a mighty hard place to get to, I tell you. I circled plum around it but every side was steeper than the dickens. Finally I tied the lines together and tied one end to a big rock that was lying there. I then started to ease myself down but it kept getting steeper. I found it was getting so steep and slick that I couldn't crawl back up so I tried pulling on the lines to help but the big rock commenced to slip. I tell you, my children, I thought my time to die had come.

"All the time I kept thinking about poor mother and the children. That wouldn't have been a good time or place to leave them. Well, sir, there I was: couldn't get up and every little while I could feel myself slip down an inch or so. I cursed my poor judgment, but it didn't help any in the predicament I had got myself into. I was close enough to the hole that I could see water way down, and it looked deep. The hole was shaped like a great big egg with a hole in one end. The water pouring over the bluff had dug and worn out the hole in the centuries past.

"I remembered I had left Old Doll standing up on top, but she was not tied. I couldn't see her, though. Well, my dear children, that was about the worst night your old father ever spent, clinging on to the end of that line. I never could have hung on only that I was lucky enough to have the buckle end in my hand.

"It was bright moonlight and some time along in the night I heard a coyote howling. Then pretty soon I could see him walking along on top of the bluff. I could see him plain as day against the moonlit sky. The smart old thing had more sense than I. He kept yip-yipping, and it seemed to me he was saying, 'I know you are a fool.'

"I had plenty of time all that long night to think of my sins and repent of them, too. (Not that I believe in last-minute repentance either.) I drew a good many mind pictures of how I would swim round and round that hole like a mouse in a churn of

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The Water Hole

buttermilk. I comforted myself with what morsel of comfort there was—I would at least have a good drink before turning in my checks. I said out loud to that old coyote, "You won't even get to gnaw my bones."

"It was just coming daylight when I heard someone holler. I was so tired and stiff, and my tongue was so swollen that I could hardly make a sound. But I called as loud as I could, and next thing I knew there was Mr. Lamb on top of the cliff. He called to me, 'Lafe, what are you doing?' and then he could see and for a little bit he didn't know what to do.

"He had his lasso rope on his horse and I really think that saved my life, because my lines were so old and worn they would never have pulled me back up, and I was so near gone I couldn't help myself much. He called to me, 'Hold on with one hand and hold up the other.' I did—and slipped some more! I could feel I was almost half way hanging over the edge of the hole. It was a good thing Mr. Lamb was a crack lassoer. He threw the loop and roped my arm and then tied the end to his saddle horn and pulled me back to life and safety.

"We got hold of each other after he helped me up and as there was no one to see us we cried a little. Mr. Lamb said that when he had returned to camp they kept thinking all the time I would soon show up, but that when Old Doll strolled in about midnight without me, poor mother was almost frantic. He told her there was no use going to hunt me because they could not track me in the dark, but about three o'clock she pleaded so hard that he started out east anyway and well that he did. Just imagine what mother must have suffered. We knelt down on the sand rock in that early morning light and thanked the Lord for saving my life—and those were the days when your old father was not given much to praying.

"Mr. Lamb had some bread and boiled rabbit in his pocket. I ate some of it and pretty soon felt better. We set to scheming how to get the water. He had his lines and the rope. We carried rocks till we had a pile so big they couldn't slip or be moved, and we fastened the rope to one. We then tied the rope around Mr. Lamb's waist, and he slid down to the edge of the hole. I eased the bucket down to him and he slipped it over the edge of the hole and down to the water and pulled some up. He untied his lines

(Concluded on page 248)

"Your idea, Henry? I was the one who suggested changing to a Gas Refrigerator!"



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The Water Hole

(Concluded from page 247)

from the bucket and tied mine on and I pulled a little up.

"That was the best water I ever tasted in my life without any exception. In that way we finally filled one of the buckets. Mr. Lamb looked over into the hole and said, 'It is round and smooth as the inside of an egg shell and big as the capitol at Washington. It looks to be about half full of water.'

"It took us about an hour to get one of the bucketfuls of water and then we started back to camp. Mr. Lamb made me ride the horse and he walked carrying the water.

"When we got back to camp, mother and Enoch were gone hunting me. We took two horses to ride and led two and went to hunt them.

"We put the last of the kerosene in the lantern and washed it out with a bit of the precious water and took the bottle of water and some bread and jerkey along for them. The rabbit was all gone.

"It was not so hard tracking them because of Enoch's bare feet. I can still see those little tracks in the sandy places. You younger chil-

dren don't know anything about hardships. When his trousers wore out, Mother made him another pair out of the seamless sack we had our flour in, and he was mighty proud.

"We found them about five miles from camp and about to the end of their endurance from walking half the night, calling for me, and from the awful thirst. Enoch had the rare good sense seldom found in boys of his age. He had marked their back track by piling three stones together every little way. They were returning to camp when we found them.

"After I kissed Mother and she cried a little while, they drank the kerosened water, and we got on the horses and started back to camp. Mother fainted dead away once. We did not have any water to pour on her so I just blew in her face and she came out of it, game as could be.

"The scene when we got to camp I can't quite describe. The women folks all did a bit of crying. When Jimmie made some wry faces and signs of derision, Mother said, 'He needn't be doing that. I heard him crying in the night.'

"Mother suggested we call everyone together and have a word of

thankful prayer. I thought it would be a good thing, too, so I didn't tell them we had already prayed. I called on Mr. Lamb to pray this time because I thought it would sound better for him to be thanking the Lord for saving my life than to say it myself, but I said a good loud 'Amen' when he got through.

"We unloaded one of the wagons and all drove over to the water hole and, with the help of the boys and the lines and ropes, we got enough water up to fill the kegs, and water all the horses and drove back to camp to rest up for three days. Both man and beast needed it mighty bad.

"The fourth morning we started on our journey again with our kegs and tummies full of water. We felt pretty good. Heber was better and things were much different from what they might have been had I fallen in that water hole. Ten chances to one they never would have found me and they couldn't have got me out if they had.

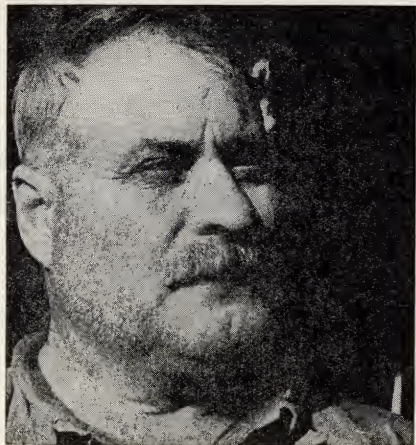
"After many more long days of journeying we reached Lee's Ferry on the Colorado River. Some day I will tell you about the storm that struck us there but not now. I can't tell stories anyway; it's out of my line."

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YOUR SAFEWAY FARM REPORTER

Why the Horn family is doing all right...

"OUR own crops and skimmed milk, with tankage and minerals to make a balanced formula, fatten our stock in grand style—we can even make our own mash for the chickens," Henry Horn told me. "And the way we've planned things we're never short of something to bring in cash.

"Selling so many things has kept us in touch with modern marketing. We like the way the Safeway people do business. They get foodstuffs to customers fast—in fine condition. And they sell at money-saving prices which make it possible for people to buy more."

Mrs. Horn had this to add: "We've had dealings with Safeway ever since they opened their Falls City store eleven years ago," she told me. "We buy there regularly—because it's a clean, modern store, prices are fair, and the foods are as fine as you can find.

"We've had first-hand experience with Safeway's quality standards. Often we sell them such things as eggs, broilers, onions and tomatoes. They'll take only the best, but to get it they gladly pay better than the market price."

THE SAFEWAY FARM REPORTER



Ruth Horn takes care of the Horn flock of about 1000 chickens and she markets the eggs and broilers. In addition, Mrs. Horn runs an attractive home, puts up hundreds of jars of fruit yearly, and sets a table it's a treat to sit down to



Henry Horn, Jr., 15, and Chris Horn, 10, are strapping farm boys who help their folks a lot. Hogs shown by Henry have taken 12 championship ribbons in 4 years. Chris is raising 2 calves and showing his first hogs at the County Fair

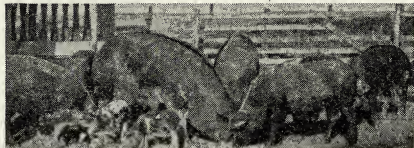
Yields the Horns get in an average year

Hogs (principal cash crop).....	75 to 100 head
Corn.....	4300 bushels from 66 acres
Oats.....	500 bushels from 12 acres
Wheat.....	300 bushels from 8 acres
Atlas Sorgo.....	75 tons from 5 acres

(additional acreage in sweet clover and pasture used for range feeding)

Year-round cash income from sale of—

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Horn hogs are pure-bred spotted Poland Chinas averaging better than 250 pounds apiece when shipped at 7 months. Generally they command a premium because they're known to make good pork. Mr. Horn recently shipped a 900 pounder to the Omaha stockyards, second largest hog ever seen there. His pure-breds have won prizes in competitions far and wide

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THE INSPIRED REVISION

(Continued from page 207)

Writing to them on April 21, the Prophet said:

It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together. (*History of the Church* 1:341.)

The forthcoming work was awaited with considerable interest by the Saints. W. W. Phelps again inquired about it in a letter dated June 4th. The Prophet's reply was written just eight days before he laid aside the revision of the Bible. He gave the significant answer:

In regard to the printing of the New Translation: It cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits. (*History of the Church* 1:365.)

During the following summer, persecution increased and immediate printing was not practicable. But it was believed by the Saints that the work was merely delayed temporarily, and that it would be completed at the first opportunity. Preparations continued for its publication in spite of the mobbery and terrorism and the other problems of the Church. On the evening of January 11, 1834, the Prophet Joseph and several other Elders united in prayer and asked the Lord to grant certain petitions. One of these petitions was:

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth His record, even His Gospel, that the ears of all may hear it; and also that we may print His Scriptures; and also that He would give those who were appointed to conduct the press, wisdom sufficient that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth. (*History of the Church* 2:2-3.)

Two specific revelations were received from the Lord that the scriptures should be printed. The first, April 23, 1834, outlined the United Order and included the command

to organize yourselves, even to shinelah [print] my words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you. (Doctrine and Covenants 104:58.)

The second came seven years later when the Saints were at Nauvoo. Concerning William Law, the Lord said:

If he will do my will let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the in-

habitants of the earth. (Doctrine and Covenants 124:89.)

In the troubled period between these revelations no printing of the Bible was possible.

Once established at Nauvoo, the Saints again made efforts to publish the Inspired Revision to the world. The First Presidency of the Church declared:

Connected with the building up of the kingdom is the printing and circulation of the Book of Mormon, Doctrine and Covenants, hymn book, and the new translation of the Scriptures. (*History of the Church* 4:187.)

Several other similar statements preserved in the *History of the Church* by the Prophet Joseph show that from 1840 to 1844 a vigorous drive was made for donations and subscriptions and the payment of tithing to hasten publication of these works. As the Saints were engaged in erecting the Nauvoo Temple at this time, their resources were limited. Nevertheless new editions of the Book of Mormon and the Doctrine and Covenants as well as the hymn book were printed. The new translation of the Bible was to be next. But the assassination of the Prophet Joseph at Carthage, June 27, 1844, cut short the work. Time had not permitted the printing of the revised scriptures.

After the sudden shock of the martyrdom had passed somewhat, the Church authorities returned to their tasks. Interest in the Prophet's revision had not lessened, for in August, 1844, Brigham Young recorded the following:

Monday, 19—Elder Willard Richards called on Emma Smith, widow of the Prophet, for the new translation of the Bible. She said she did not feel disposed to give it up at present. (*History of the Church* 7:260.)

The manuscripts remained in Emma's hands until 1866, when she gave them to a committee of publication of the Reorganized Church. However, at the request of the Prophet, Dr. John M. Bernhisel had made a copy of the manuscript, indicating in two Bibles changes made in the original. The copy made by Dr. Bernhisel was preserved and brought to Utah by the pioneers and is now in the Church Historian's Office. In 1867, the Reorganized Church first published the manuscript under the title of *Holy Scriptures* and, in 1893, printed the Book of Mormon and the New Testament together, believing that in so doing they were obeying

(Continued on page 252)

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The Inspired Revision

(Continued from page 251)

the commandment of the Lord that the Book of Mormon and the revised New Testament should be placed in a single volume.

The Prophet Joseph stated definitely that the printing of the New Translation "cannot be done until we can do it ourselves, and this we will do as soon as the Lord permits." Throughout his harried life he had no opportunity to supervise the publication. For this reason the Church has not authorized the publishing of his revision of the Old and New Testaments, except for the portions found in the Pearl of Great Price.

II

IT is incorrect to say that the Prophet Joseph Smith translated the Bible. He did not pretend to know any ancient language such as Hebrew or Greek nor did he have any manuscripts. The only text he used was the old family Bible he and Oliver Cowdery had purchased the previous year. This Bible is at present in the possession of Vida E. Smith Yates. Through inspiration and revelation the Prophet was led to render differently various passages and also to restore missing parts. His work was that of revising the scriptures rather than translating them in the way that translating is generally understood.

The Prophet did not proceed directly through the Bible chapter by chapter from Genesis to Revelation. He began with Genesis, but on March 7, 1831, the Lord had instructed him to translate the New Testament in its entirety before completing the Old Testament. The reason for this, it appears, was that the Lord considered the New Testament of prime importance, and if any part of the revision was to be unfinished due to the press of time, He did not want it to be the New Testament. The importance attached to the New Testament is further attested by the fact that the Lord had commanded that it be printed in a single volume with the Book of Mormon. This was therefore a safety measure for the protection of the truths in it. Having finished a review of the New Testament on February 2, 1833, the Prophet resumed work on the Old Testament, finishing it five months later.

The Book of Genesis was written in full in the manuscript, but as this required too much time, in the following books the Prophet Joseph in-

THE INSPIRED REVISION

dictated by a caret where the words should appear and wrote the ones to be added in the margin. Words to be omitted were struck out. When additions had to be made or corrections were too lengthy to be written in the margin, they were made on separate sheets. At no time was a complete manuscript of the Bible made by Joseph Smith. After Sidney Rigdon came he wrote down the name of each book of the Bible and of each chapter in it in which changes were made and also the words to be inserted. Occasionally the number of a chapter is listed in the manuscript in order and the word "correct" is written under it.

When they began revision of the New Testament, they wrote in full the first three Gospels and to the sixth chapter of the Gospel of St. John, as they had previously written Genesis in the Old Testament. From then on, the shorter method was used of marking in the margin and text where insertions should be made and listing in the manuscript the title and chapter and the words to be inserted. At first the corrections were quite fully written out, and often many words were repeated. As the work progressed, the shortest possible form was again used.

Corrections were somewhat topical in nature, although the manuscript offers evidence that they were not taken up in topical order. Certain topics, for instance such as mention of the Messiah and the Only Begotten in the Old Testament, the word "repent," and others were changed with great regularity. On the other hand, the fact that the various books and chapters were listed in consecutive order in the manuscript shows that corrections were not made in order of topics, but in order of their occurrence in the Bible.

III

THE Prophet Joseph Smith retained the same order of books as found in the King James version rather than the order of the Hebrew Old Testament—i. e., the Law, the Prophets, and the Writings—and the New Testament remained the same also. The fact that only one book, the Song of Solomon, was rejected by the Prophet as not being "inspired writing," indicates all other books of the Bible are canonical. The Apocrypha was left in the position to which it had been relegated by the Hebrew scholars of the first

century A. D., for the Prophet Joseph was told not to translate it. When the Prophet reached the Apocrypha the Lord revealed:

Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; There are many things contained therein that are not true, which are interpolations by the hands of men.

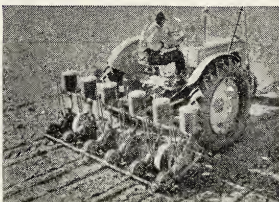
Verily, I say unto you, that it is not needful that the Apocrypha should be translated.

Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; And whoso is enlightened by the Spirit, shall obtain benefit therefrom;

And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen. (Doctrine and Covenants 91.)

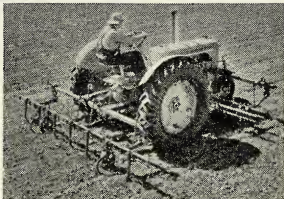
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EVIDENCES AND RECONCILIATIONS

(Concluded from page 225)

playing and the wasting of your time in doing something that brings no good, bodily, intellectually, or in any way, and sometimes leads your children to become gamblers, because they become expert card-players. The Church as a Church requests its members not to play cards. I hope you understand me, and I want you to know that I am speaking for the Church when I ask the people to let cards alone. (96th Annual Conference Report, p. 10.)

This applies especially to officers of the Church, who should be examples to the people. In the words of President Joseph F. Smith:

The announcement that a president of a stake, bishop of a ward, or other leading official of the Church was fond of card-playing would come as a shock to every sense of propriety . . . such a practice would be looked upon as incompatible with the duties and responsibilities of a religious life. . . . No man who is addicted to card-playing should be called to act as a ward teacher. (See Smith, *Gospel Doctrine*, pp. 412, 414.)

These men have been sustained by the Church as prophets of God. We shall do well to follow their counsel. There is no greater safety in life than conformity to the practices set up for us by him who is called to lead in the Church. A person may feel himself uninjured by an "innocent game of cards," if there be such a game, but he who desires the successful life is always injured to the extent that he disobeys the counsel of the Prophet and Leader of the Church.

Here, then, are four objections to card-playing: The waste of time; the ever-present temptation to gamble; the unpleasant inner after-effect upon the players; and the advice against card-playing given by the presidents of the Church—prophets of God.

It must be added that relaxation from the regular duties of the day is desirable and necessary for human well-being. Wholesome games of recreation are advocated by all right-minded people. Moreover, the above objections are not directed against the many and various card games on the market. Most of these furnish innocent and wholesome recreation, and many are really instructive. It is true that they may be played to excess, but in fact it seldom happens. This is true even when such cards are used in games imitating those with playing cards. It is also true that they may be used for gambling purposes, but in fact it is almost never done. The pall of evil seems to rest upon the playing-cards handed down to us from antiquity. Therefore they should not be used.

The question of proper recreation

is probably more important now than in any earlier age in the world's history. The coming of machines, with man's new control of natural forces, has given man a degree of leisure never attained before. How to use that leisure is one of the foremost problems of the day.

Use leisure properly and youth may rise to valiant, productive maturity; use it improperly, and a race of weak, unproductive men is likely to arise to destroy the gains of our hard-won civilization. From that point of view the question of games of recreation rises high. Card-playing must then be considered as a factor in the maintenance of civilized life. No person, even with a smattering of human history, will suspect card-playing to be a product of civilization, or a contributor to its maintenance. Latter-day Saints would do well to find other means of leisure-time recreation.—J. A. W.

(For information concerning various card games and forms of entertainment for house and camping parties, write the General Mutual Improvement Boards, 50 North Main Street, Salt Lake City, Utah.)

Letters From Finland

(Concluded from page 198)

and misery. Where have justice and love of mankind gone?

" . . . We don't know how long we may be at peace, but I hope that our Heavenly Father, who before has stood by us, will do the same now.

"It is reassuring to have Him to go to in all our needs. Of course, at times one thinks that everything looks hopeless, but some day the clouds will part again and justice win its victory.

"We gather as before in our Sacrament meetings and try to, encourage each other as best we can."

FROM SISTER INGA RONNKVIST

" . . . I hope you have had a good Christmas there. Christmas has also come here, but much differently from the way we believed it would. Air raid alarms, bombings—yes, I never believed that I should live to experience such as this, but I hope that our Heavenly Father will protect us from all evil, and I believe He will. But perhaps we must have our trials and difficulties so that in better times we can appreciate the good. But many times it feels as if my heart will break when I see how our soldiers fight and die for our dear land. But in case we are taken from here, I am ready, when I know I have the truth. But I hope that justice sometime will win. I wish you a continuance of God's blessings."

These letters were written from Larsmo the first of January, 1940.



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LET'S SAY IT CORRECTLY

To be "well-informed" in these days of tremendous happenings is important—and that is the expression that should be used, rather than the one in common usage, "well-posted." Therefore the wise person will keep *informed*, rather than *posted* about the events of the world.

The Improvement Era.

Pullman, Wash.

Attention Bee-Hive Dept.:

For many years I have been a reader of your magazine and thought well of the advice contained therein. In connection with the Jubilee announcement on page 50 of the January, 1940, issue may I suggest that the survival of tree plantings made in March or April will be several hundred times as great as the survival of trees planted in June. The earlier the better. It is imperative that they be planted, transplanted, or moved before the buds begin to break or any growth starts. With best wishes for a successful Jubilee and tree-planting program.

John L. Schwendiman.

Westwood, Lassen County, Calif.

Editor *Improvement Era*:

UNDER date of December 10, 1939, the undersigned committee submitted to you for publication or comment in the *Era*, a copy of letter which was sent to *Life* magazine, protesting an illustrated article in their December 4th issue, the subject of which was educating women to smoking.

An article of comment appeared in the February issue of the *Era* regarding our letter. However, in error this was credited to Westwood, California, which is adjacent to Los Angeles. Inasmuch as there are two Westwoods in California, one near Los Angeles, the other in Lassen County, some 600 miles to the north, this mistake is commonly made. We are asking you to favor us by printing a correction in the *Era* crediting the article to us, the Westwood, Lassen County, group, Nevada District.

Thanking you in advance. Respectfully, your brethren,

M. C. Jensen,
Fred O. White,
A. F. Haws,
Committee.

Peru, Indiana.

Dear Brother:

MAY I take this opportunity to express the appreciation that we missionaries have for the *Era*. It is truly the voice of the Church, and is very helpful to us in preaching the Gospel. Recently on a train I opened it to the poetry page and offered it to a tired mother who had traveled across seven states with her two small children. She read eagerly and later returned it with a smile. In addition to reviving her tired soul the noble thoughts and wise appeal of the *Era* opened the way for the presentation of other literature.

Sincerely your brother,
Oliver F. Hansen,
District President.

TEXTUAL DIFFICULTIES

Father and mother and their son, Sam, always attended church. They were always careful to make note of the text of the sermon, which was discussed by them during the week.

But one Sunday the father and mother were both sick. They insisted that Sam go alone and be sure to remember the theme for them.

The boy went as directed and upon being asked for the text on his return said, "It was, 'Don't be scared. You'll get the quilt'."

Further questioning did not clear up matters, so the curious parents were forced to make inquiry elsewhere, whereupon they learned that the speaker's text was: "Be not afraid. The comforter will come."

TABLE MANNERS

The task of teaching six-year-old Mary Ann table manners had been a hard one. She always neglected to say, "If you please."

One day while visiting with her mother at the home of some exacting relatives, the young miss shouted, "Pass the cake."

The dismayed mother said quietly, "If what, Mary Ann?" "If you can reach it," replied the child between spoonfuls of ice cream.

Gordon, age four, had ridden in from the field on a load of hay and he and his elder brother had fallen off with a small bunch of hay. Asked by his brother and his Daddy if he were frightened, he quickly answered "No."

"Why did you get so white then?" they teased.

"Well, I couldn't stay blue all the time, could I?" he replied.

Submitted by Mrs. Vance O. Lind, Lynn, Utah.

THANKS FOR THE LIFT

"Where's the car, Dad?" asked the son of an absent-minded professor.

"Why, dear me, I really don't know," he said, scratching his head in an effort to recall the past. "Did I take it out?"

"You certainly did. You drove it down-town this morning."

"Well, now, that is quite remarkable," said the professor. "I remember now that after I got out I turned 'round to thank the gentleman who had given me the lift and wondered where he had gone!"

EASIER SAID THAN DONE

Mark Twain once said, "To be good is noble; but to teach others to be good is nobler, and less trouble."

'TIS BETTER THUS

Burroughs: "I asked you for a loan of ten dollars. This is only five."

Lenders: "I know it is, but that's the fairest way—you lose five and I lose five."

THE FIGHTING IRISH

Johnson: "It's all wrong about the Irish being such good fighters."

Jackson: "Really?"

Johnson: "Yes, last week my brother and I and two other chaps almost knocked an Irishman silly."

NOT SELF-MADE

Bill: "And has she made Jim a good wife?"

Joe: "I don't know about that but she certainly has made him a good husband."

TIME MARCHES ON

Fussy lady (who has been a long time in selecting her purchase): "But I don't think this is lamb. It looks to me like mutton."

Exasperated butcher: "It was lamb when I first showed it to you, lady."

GOOD CUSTOMER

Judge (severely): "This is the fifth time you have been brought before me."

Defendant: "Well, sir, Judge, when I like a fellow I generally give him all my business."

TO THE HIGHEST BIDDER

"To what do you attribute your great age?" asked the city visitor of Grandpa Eben Hoskins.

"I can't just say yit," answered Grandpa cautiously. "They's several o' them testimonial fellers a-dickerin' with me."

IT'S DAD WHO PAYS

A new definition for father: "A kin you love to touch."



KSL's guide staff. From the left, Wayne Durham, Rodman Heath, John Powell, William Spere, Joe Shaw and Keith Engar

KSL Says "Welcome!"

One of the most pleasant daily occurrences at KSL is to welcome people who come in and say "I'd like to see your studios." Every year, thousands of persons are carefully directed through the studios, told how programs originate, hear explained the principles of technical operation, meet many of KSL' Staff, see the KSL news room, sign our ever-growing guest log.

A competent staff of college students act as guides—explain every interesting phase of operations. They're pleased to answer questions and to make you feel at home while you're here.

If you haven't visited us yet, do so. Make up a party, and enjoy the sincere hospitality of "The Voice of the West."

50,000 KSL WATTS

THE STRENGTH OF A TREE TRUNK

The trunk of a tree is a double symbol of strength: of family solidarity, so long as its main support is alive and vigorous; and of the power of life insurance to give continuing growth and well-being to the lives of its dependent offshoots.

As a further suggestion . . . if your life insurance is Beneficial, its protection is strong—like a tree trunk. See your Beneficial agent.

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